A

NARRATI

OF THE

Holy Life, and Happy Deat

OF

That Reverend, Faithful and ... quis man of God, and Minist... the Gospel of Jesus Christ.

Mr. JOHN ANGIER

Many years Pastor of the Church of C... at *Denton*, near *Manchester* in *La...*

Wherein are related many Passages ... concern his Birth, Education, his ent... into the Ministry, discharge of his ... therein, and his Death.

Phil. 3. 17. *Brethren, be followers ... of me, and mark them which walk ... have us for an ex... ample.*

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The PREFACE.

GOdly *Ministers are stiled* the Chariots and horsemen of Israel; *these are the* watchmen of the city, *that give warning of danger, intercede with the Lord; and doubtless the Church of God must needs receive great detriment by the removal of such worthies. It is a saying of the Jewish Rabbins,* Quando luminaria patiuntur Eclipsin, malum est signum mundo, *when the heavenly luminaries are eclipsed, it's a dreadful presage of approaching evil to this lower world. The Church in these parts hath been successively blessed with famous Ministers, and gracious Christians, whose praise is in the Churches of Christ; many whereof now sleep in the Lord; yet through Gods wise care of the Churches succession, not*

a few are yet left, as hopeful ſlips ſpring up in their room; on whom and the people ſurviving, I would here take occaſion to drop a word of counſel.

1. *You that are like to ſucceed this old ſtock of Preachers, worn or wearing out, look to your planting into Chriſt; let your own Souls be duely built upon the right foundation; preſume not to be Miniſters before you be Chriſtians; get experience of Divine Truths in your own Souls, and tranſcribe them in your dayly practice: Believe, repent, obey, your ſelves, or you will teach theſe things ſorrily and unconcernedly; whatever your gifts be, ſee you have ſincere grace, and dedicate your all to God; you ſerve an holy God, Chriſt, you preach an holy Goſpel, you have before you holy examples, be you alſo holy in every change, in all conditions.* Aarons *ornaments ſignified nothing, if* Holineſs to the Lord *was not writ upon his forehead in a plate of Gold: if you had profound Wit and Learning, tenacious Memories, brave Elocution, that you could ſpeak with tongues of Men and Angels, all is of no worth without Grace within, and*

universal sanctity; one allowed sin will worm-eat the goodliest trees, and blast the pleasantest fruits; some Ministers are eminent for one rare gift, others for other accomplishments; all have some, few have all; some modest young men look upon themselves as much behind others, are apt to be discouraged; my advice to such is, to make up that defect in diligence, holiness and in faithfulness; what Nature or Art denies, get a supply by Grace; Grace within, vigorously exercised, the assisting grace of God fetched in by faith and prayer; Be faithful to what you have, if you cannot attain to much: that's a brave saying of Luthers, *and shall be my Motto, I desire to be found a faithful Minister of Christ and his church, if I cannot be prudent or skilful: Let not weakness of parts discourage you; some ordinary men of low gifts, may honour God more than some famous learned Doctors: Be industrious in your Studies: daily improve your talents; you have more helps than your predecessors; give not occasion of the complaint of that Hebrew Rabbi, that the Father had Plow'd, Some*

Reaped, Fanned the Wheat, set Bread on the Table, but the children have not a mouth to eat it; the greateſt Parts may ruſt away by idleneſs; but meaneſt grow bright and uſeful by diligent improvement; the diligent hand with Gods bleſſing makes rich; but be ſure you keep humble: deſpiſe not, but reverence your forefathers; if you exceed them in advancement of Learning in ſome points, its well if you fall not below the mi real worth, as to the power of Godlineſs: read their lives in Mr. Clarks Collections, *(eſpecially this laſt Volume printed ſince his Death) and be aſhamed of your ſelves, and provoked to a holy Emulation in true piety and Zeal; get into a corner, and tremble to ſee your ſelves thus outſtript, and implore more Grace from Heaven.*

I have but a word to ſay concerning this Diſcourſe, the Life of this holy Man of God; I confeſs many diſcouragements lay in the way of this undertaking, not fit now to be named; the main was, That we were not capable of doing any thing worthy of him, and it's better do nothing at all, than not to purpoſe to an-

swer the fame of him, or expectations concerning him; but my Anſwer is, that of the Poet Lucan,

Quod ſi digna tua minus eſt mea pagina laude, at voluiſſe ſat eſt.

And, difficilium facilis eſt venia: *If I am not able to make a Fine portraiture of all the Features, it may be this rough draught may exceed ſome of our attainments, and excite us to imitation, and may ſome way tend to the glory of our great Maſter; and then I have my end. If any ſay its poorly done, and might have been done better. I confeſs it, and let them contribute ſomething to mend it; but this is the beſt we can find, according to our Information; and if we cannot bring a Lamb, our two* Turtle-Doves *may be accepted both by God and man. Let the Infinite, Omnipotent, Faithful God, put in labourers into the Harveſt, ſupply Vacancies, ſecond his Servants labours with his bleſſing, and continue his Church, Miniſtry, and preſence with theſe Nations to the end of the World.* Amen.

A Narrative of the Life and Death of Mr. John Angier, Minister of the Gospel at Denton.

MR. *John Angier* was Born at *Dedham* in *Essex*, of Pious Parents, and was baptized there, *October* 8*th* 1605. He was carefully Instructed by his Parents be-times, in the Principles of Religion, Educated in School-learning in the same Place, being apt and capable, and from his Child-hood much inclined to his book, and very desirous to be trained up for the Ministry, which he made his early and earnest choice, as appears by this remarkable story which I have heard confidently reported by credible persons. It is this: As this *John*, who was the first-born Son, named after his Father) with his three Brethren, *Beniel*, *Samuel*, and *Edmund*, were coming from School to their Fathers house, there fell

fell a ſhower of Rain; they all run under Tree in an Hedg for a ſhelter; they ſtan ing there ſeeing it Rain apace, begun make their ſeveral wiſhes; one wiſhed would Rain Learning; another Wool, an ther Money, and another Plumbs; th pleaſing themſelves with their juvenile fa cies; which options manifeſted their di ferent Inclinations, and became proph tick preſages of their future diſpoſals: F behold, a Neighbour overhearing them, a quainted their Father, who calling them him, examined them one by one, ſaying *Joh* what did you wiſh it might Rain ſuch a tim in ſuch a place? He was at preſent ſomethi abaſhed, and loath to Anſwer, but bein further urged, ſaid, *Sir*, I wiſht it wou Rain Learning: Why, ſaid his Father, wh Profeſſion wouldſt thou be of? he Anſwe ed, I would be a Preacher. Come *Be* ſaid the Father, what didſt thou wiſh would Rain? he anſwered Wool, Wh ſaid he, what Calling wouldſt thou chuſ he anſwered, I would be of your calling a Clothier: *Samuel*, ſaid the Father, wh hadſt thou a mind it ſhould Rain? He a ſwered Money, for I have a mind to be Merchant: And laſtly, calling *Edmund*, d manding the ſame, he anſwered that he d ſired it might Rain Plumbs, for he wou chuſe to be a *Grocer*: The Father bei an intelligent conſiderate man, thus obſ

ving every ones genius; and being furnished with a competent estate, suited to them Callings according to their wishes; *Bezaleel* was a rich Clothier in *Dedham*, a gracious man; he died *October* 30. 1678. *Samuel* the Third Son, being brought up a Merchant, lived in good repute in *Holland* beyond Sea; and there died, in *March* 166[illegible]. *Edmund* the youngest being bound Apprentice to a Grocer, went into *New-England*, and is the only survivor, hath many years kept a Grocers Shop in *Cambridg* there, and I suppose is living at the writing hereof.

But to retun to the Eldest Son *John*, the subject of this discourse. Being trained up a Scholar, proved a notable instrument of Glory to God, and good to souls in his generation. And thus they all answered the ends of their education, and had good success; a good *Item* to Parents in disposing their children to Callings, rather to consult their Childrens capacities and inclinations, than their own humours and conveniencies; things do always best when voluntarily cholen; when the stream of natural affections runs to the channel of an adapted Vocation, it bears down all oppositions, and attains the desired Port of a suitable success in the most arduous enterprises; hence Dr. *Harris* saith, he never attempted any thing within the verge of his Calling, though it seemed difficult in the entrance,

but with Gods blessing on his industrious prosecution, he found it feasible and facile; but, *nil invitâ Minervâ*, that which is attempted against heart, or without an adequate capacity, goes on heavily, and seldom renders the professor of his Calling fit to manage it to purpose, or arrive at any eminency in it, because it goeth against the grain; wisely therefore did the *Athenians*, who brought their youth into a place where the Utensils for all Callings were laid up, that making their choice thereof, each might have the Calling he had thereby chosen.

And as his proficiency at School was according to his time, so divine grace did betimes begin to reach and touch the heart of this our young *Timothy, who from a child had known the holy Scriptures*; for at Twelve years of age the Lord dealt with his conscience, by some rays of illumination, and darts of conviction, which more effectually were fastened in him by Mr. *Rogers* Ministry after his fathers death; but from his first conviction he had much trouble upon his spirit, which he kept much to himself, and often retired into a corner, being ashamed that any one should know of his heart-grief: his Mother being a choice and gracious Christian, often spake to him of Soul concerns, wept and prayed much for him. At a competent age his Father sent him to the University of *Cambridg*; he was admit-

2 *Tim.* 3. 15.

ted

ted in *Immanuel* Colledge, where notwithstanding his pious education, and hopeful impressions, before mentioned, he fell off to vain companie, and loose practices, (see the slipperiness of youth!) to the great grief of his parents, and his own present guilt, and after bitterness in the review. There he continued, and commenced Batchellor in Arts before his fathers death; who being sick, sent for this his son to come home from *Cambridg*, but he came so late, that in the afternoon, as he approached towards *Dedham*, he met the people going from his fathers Funeral, which had a very deep impression upon him. God took hold of this occasion more effectually to awaken his conscience, and Alarum him to his duty.

Mr. *Angier* was kept a season at his mothers house, followed his studies, attended on Mr. *Rogers* Ministrie; this Mr. *John Rogers* of *Dedham* was a mirrour and miracle of zeal and success in his Ministerial labours; it was wont to be said, Come let's go to *Dedham* to get a little fire: he was Lecturer there, and preached once on Lordsday, and a Lecture on the *Tuesday*, to which multitudes of people flock'd from the parts adjacent; and his plain preaching was blessed with a large Harvest; however some expressions and gestures he used, would now seem indecent; yet the gravity of the man, and great reverence people had for him, render-

ed them not only not offensive, but sometimes very effectual; his taking hold with both hands at one time of the supporters of the Canopy over the Pulpit, and roaring hideously, to represent the torments of the damned, had an awakening force attending it. Mr. *Thomas Goodwin*, after Dr. *Goodwin*, when he was a Fellow in Cambridg, and an eminent Preacher, much followed and honoured, occasionally hearing Mr. *Rogers*, fell under such convictions, that he after professed, that he lookt on himself neither as a Christian, nor a Preacher; one passage Mr. *Angier* hath oft mentioned, That Mr. *Rogers* being called to Preach a Marriage Sermon, I think insisted on the Wedding garment; God did so set in with the word, that the Marriage-Solemnity was turned into bitter mourning, so that all the Ministers that were at the Marriage were imployed in comforting, or advising, consciences awakened by that Sermon. Oh Blessed espousals betwixt Christ and Souls, such sorrow was better than carnal Laughter, and laid a solid foundation of Spiritual joy. A Gentlewoman that Travelled ten Miles to hear plain and powerful Mr. *Rogers*, being in great troubles of conscience, desired some conference with him; and after she had related her condition, telling long and sad stories of her bad heart, sad state, Gods wrath due to her, danger of dropping into Hell,

Hell, &c. the good old man, hearing all this, at last started up, and fetched some frisks on the floor, and cried out, God be thanked, God be thanked; the Gentlewoman thought the old man mad, and was strangely surprised to see him rejoyce in her sorrow; But he knew what he said, and rejoyced in that sorrow, that was the seed-plot of so blessed an harvest; for that Gentlewoman proved an eminent Saint, and a lovely Consort in exile and tribulation to a very holy and eminent Minister of Christ, as her own sister hath told me.

Mr. *Angiers* manner was, when he attended Mr. *Rogers* Lecture, after Sermon, when others staid, discoursed, dispatched business, he for his part went home to his chamber, meditated, prayed, work'd the Sermon upon his heart for about an hour, and thereby imprinted it so lastingly upon his memory, that he never forgot many passages; and by that time the family got home, he was ready to take his dinner with them.

He lived a season at Mr. *Rogers* house, who sometimes put him upon praying in the family, which he performed with so much experience, humility, and tenderness, that Mr. *Rogers* would often commend him, and say to his friends, this Mr. *Angier* will make a choice man in his generation. Another season he was with one Mr. *Witham*, whom

I oft heard him commend as a great Scholar, and a witty man, of pregnant part, though not so successful in his Ministry, as a neighbour Minister of far meaner abilities; one being askt the reason, answered, there was too many for God to work by; I know some say it was Mr. *Hookers* expression of the famous Mr. *Richardson* on the same account; but I think I have heard it of the aforesaid Mr. *Witham:* alluding to *Gideons* first Army, of which God said, The People that are with thee, are too many for me to give the *Midianites* into their hands; but to whomsoever it was applied, the lesson is useful, to convince us of the Lords Soveraignty in owning or disowning persons Ministry, and his Wisdom, lest too much should be ascribed to man, and God should lose his Glory.

Judg. 7. 2.

After this, his dear Mother being tender of her sons spiritual good, consulted with her Christian friends, how to dispose of him; she was one of a thousand for grace, holiness, charity; one passage I shall make bold to insert, which he often mentioned, That she would have been displeased, if she had not been called upon for any work of Charity, saying, she would not have her hand out of a good work. Oh, the prayers and tears she poured out for all her Children, especially for this her son, not only because he was her first-born

but

but chiefly because he was devoted to God's special work in the Ministry, and because of his former backslidings, and her jealousy of him for the future; upon consultation with friends, and begging of advice from God, she being afraid to send him again to *Cambridg*, resolved to send him to Mr. *John Cotton*, at *Boston* in *Lincolnshire*, where he was Tabled; he studied, and sometime Preached; there he contracted an intimate friendship with those three great Divines, Dr. *Tuckney*, Dr. *Hill*, and Dr. *Winter*; Mr. *Anthony Tuckney* was Fellow of *Immanuel*, and so continued a good while, till he was called to be Vicar of *Boston*; he was a serious, setled good man before he went to *Boston*, afterwards Master of *Immanuel*, and after that of St. *Johns* in *Cambridg*. And for Mr. *Thomas Hill*, Dr. *Preston*, when Mr. *Hill* was Batchelour in Arts, intending to make him Fellow, sent him to Mr. *Cotton* for some time, and when he returned thence, chose him Fellow, designing his setled seriousness in Religion, before his Election; for which he thought Mr. *Cottons* family might be a likely means, and so it proved: afterwards Dr. *Hill* was Master of *Trinity-Colledge* in *Cambridg*, and Dr *Winter* Master of *Trinity-Colledge* near *Dublin* in *Ireland*; all famous Lights in the Church of God; Mr. *Angier* surviving them all.

And by the way it will not be thought impertinent to digresse a little, in giving a few hints concerning Mr. *Cotton*, that Reverend and Worthy Man, though his life was at large written by a *New-England* Minister, and Mr. *Samuel Clark* after made some Collections out of it: yet some things Mr. *Angier* hath occasionally mentioned of him to some of his Brethren. Though Mr. *Cotton* was an excellent Text man, yet he would never deliver his judgment concerning the sence of a Scripture, till he had first consulted both the Original and Context; an excellent pattern: Mr. *Angier* hath sometimes related to his intimate friends, that Mr. *Cotton* never went into his Study when called out on any occasion, but he began his Studies again with Prayer.

A Reverend Minister saith, he Travelled with Mr. *Angier* when it hath Rained smartly; and he told him he had Travelled so with Mr. *Cotton*; and he hath asked him what use he would make of such a Providence? he said he took every one of those drops as his Fathers Rod; and he used to consider his call, and to mind his work the more: this brings to my thoughts, a passage he oft told me of Mr. *Rogers* comparing a good conscience to a good Wife; if a man ride in a storm and be ill wet, he will comfort himself, and say, When I come home I have a good Wife,

Wife, will make much of me, and bid me welcome home; ſo a good conſcience will make much of one after a difficult journey, and foul Way and Weather in a perſecuting boyſterous World: and I was Travelling in *Cheſhire* with Mr. *Angier*, where the way was exceeding Deep and Foul; he told me what Mr. *Cotton* uſed to ſay in that reſpect concerning the ſtate of good Souls; You in this level Countrey, ſaith he, *i. e.* in *Lincolnſhire*, in ſummer-time, when the ways are Fair and Dry, are apt to think and ſay, Surely this way will never be Foul and Dirty again; and in the Winter you think, when the ways are Deep and Unpaſſable, it's impoſſible that theſe waies ſhould be dry again, or duſty; juſt ſo when God ſhines on the believers Soul with the Light of his countenance, he is apt to ſay, My *mountain ſtands ſo ſtrong I ſhall never be moved*; but God *hides his face, then he is troubled*: when God is withdrawn, oh, ſaith the Chriſtan, it will never be otherwiſe, but he lives to ſee things changed, the Sun breaks out from under a Cloud, and the black Clouds diſperſed, and ſo his ſtate comfortably cleared. Again Mr. *Cotton* obſerved, that God made all turns in the world for comfort or correction to his own people, modelled all things to their condition and neceſſities.

Thus

Thus much for the digreſſion concernin
Mr. *Cotton*, which is not impertinen
To return to Mr. *Angier*, whom w
leſt at *Boſton* with Mr. *Cotton*, wher
his converſation was as became the Go
ſpel, onely then and afterwards he ha
many thoughts of heart concernin
the work of converſion upon his Soul, fro
what time he muſt date it, whether befor
his falls at the Univerſity, or after: This caſ
of conſcience he opened to an eminent Di
vine (Mr. *White*) with the circumſtances o
both, reaſons and aggravations of his ſins
yet that pious man gave him incouragement
(yet ſpoke it with ſome confidence) tha
he was perſwaded the firſt work of God
upon his heart at Twelve years of age, wa
a ſaving-work, notwithſtanding his after
miſcarriages, and that God might have gra
cious ends in permitting ſuch backſlidings,
for his further humiliation, and preparation
for further ſervice.

At this time there lived in Mr. *Cottons*
Family, a gracious young woman, called
Ellen Winſtanly, born near *Wigan* in
Lancaſhire, Niece to Mrs. *Cotton*; and it
pleaſed God to knit this Mr. *Angiers* heart
to her, and hers to him, that within a year
after he came thither, they were Married
in the Pariſh Church at *Boſton*, *April* 16*th*.
1628. and they continued there till his ſon
John was born, who was baptized in the
ſame

ame Church, *June* 13*th*. 1629. Mr. *Anthony Tuckney* being Vicar there then; about this ime ſeveral Miniſters and Chriſtians went nto *New England*, to injoy the liberty of he Goſpel, Mr. *Angier* had ſome thoughts of going alſo, however he firſt took a journey into *Lancaſhire* to viſit his Wives Relations, and take leave of them; they prevailed with him to preach at *Bolton*; *R. M.* one of *Ringley Chappel*, hearing him, obtained a promiſe to come to *Ringley* on a week-day, and Preach with Mr. *Mather* then at *Toxteth-Park Chappel*; and preparing to go into *New England*, Mr. *Mather* begun, Mr. *Angier* was to ſucceed; but it being a hot Summer-day, and an exceeding throng, Mr. *Angier* was overcome with heat, and ſwooned, not being able to proceed, but was cut off about the middle of his Sermon from ſpeaking. Mr. *Mather* went up, continued the exerciſe; that evening many of the Chappelrie followed Mr. *Angier* to *Ellis Walworths* houſe, in *Ringly-fold*, and moved him to be Miniſter at *Ringley*; he deferred his anſwer until *Monday* ſennight after, at which time he was to preach at the Lecture at *Bolton*; many of the Chappelrie then heard him, and after the Lecture, at one Widow *Rothwels*, preſented to him a paper, wherein were the Names of the heads of the Chappelrie, that had votes in publick concerns; he asked, whether the Names of

all

all were in that paper; they told him th
names of all that had votes; but if he ple
ed all the reſt would readily be had; Aft
Mr. *Angiers* return to *Boſton*, a Lett
was ſent to him with the names of all th
Families, Maſters, and others, and a Lett
was returned from Mr. *Angier* to the Chap
pelrie, That if they would fetch him an
his Family, he might be theirs; whereupo
in the beginning of *September* 1630. tw
good men were ſent with Horſes, and furni
ture, *John Jackſon*, and *Francis Critchly*
who ſtayed ſeveral days at *Boſton*; Mr. *Cot
ton* judged the call to be clear, Mr. *Angie*
was well ſatisfied; the two faithful meſſenger
brought Mr. *Angier*, his Wife, his Son
his Maid, to *Ringley*, to the great joy
thoſe that feared God in the place. The
Text he preached on was Philem. 22. *Bu
withall prepare me alſo a Lodging, for I truſ
that through your prayer I ſhall be given unt
you.* Some time they were put to ſojourn in
another Family, till a fitting houſe was
made ready; his ſettlement was in *Ringly-
fold* in an ordinary houſe, with which he
was well content; when people came to
Repetition in his little houſe, and wanted
room, and ſeats, he ſaid, Better want room
than good company; people were kind, and
every way helpful, and the word of God
did mightily ſucceed; and proſper exceed-

ingly

gly, *much people was added to the Lord*; ow *Ringley* had her day, a converſion-ay to not a few, an enlivening day to many f Gods children, that flocked thither like Doves to the windows, ſo that all the Chriſtians that were capable and willing to ttend private days and duties of prayer, ould not meet in one place, two places were oft appointed for that work, as ſome yet iving teſtify; this was a time of Gods ſig-al appearance, the Lord caſting many ouls into the Mould of the Goſpel, and a ood impreſſion remains to this very day, hough many of that old ſtamp are ſain a-leep: ſome can tell obſervable ſtories of Gods emarkable working on hearts, which at reſent I wave.

As for his inveſtiture in his Miniſterial ffice, he had Epiſcopal ordination, Mr. *Cot-on* having intereſt in *Lewis Bayly*, a Biſhop n *Wales* (that put forth the *Practice of Pie-y*) he writ to him, with Mr. *Angier*, and he did ordain him without ſubſcription; yet Mr. *Angier* kept a Non-conformiſt to the Cere-monies, and therefore had ſome adverſaries, for Dr. *Bridgman* Bp. of *Cheſter* lived at *Great-Leaver* at that time, to whom were brought various and grievous complaints a-gainſt Mr. *Angier* for not conforming; the Bp. ſent for him, expoſtulated with him, being

being a kind of affront to preach so near hi
(it being but about two Miles distant) a
monished him, exhorted him to conform; h
sent for him many times, yet usually gav
him very good words, and professed his gre
respect to him. God ordered it so by hi
providence, that the Bps. Wife being a graci
ous Woman, was at that time much afflicte
in conscience, and Mr. *Angier* by God
blessing was an instrument of much good t
her, by his counsels and prayers, whic
became a furtherance of his liberty; for th
Bishop would usually say, Mr. *Angier*, yo
must see my Wife before you go, and she in
terceded for him; yet notwithstanding th
Bishop could not be quiet, but some or othe
sollicited vehemently against Mr. *Angier*, inso
much as he was suspended twice in one year
but restored by the mediation of his friends;
at last the Bishop said, Mr. *Angier*, I have
a good will to indulge you, but cannot, for
my Lords Grace of *Canterbury*, (*i. e.* Arch-
bishop *Laud*) hath rebuked me for permit-
ting two Non-Conformists, the one within
a Mile on one hand (that was good Mr.
Horrocks at *Dean*-Church) another on the
other, your self; and I am likely to come in-
to disfavour on this behalf; as for Mr. *Hor-
rocks*, saith he, my hands are bound, I can-
not meddle with him; ('tis thought he meant
by reason of some promises to his Wife) bu
as for you, Mr. *Angier*, you are a young man

d doubtleſs may get another place, and if
ou were any where at a little further di-
ance, I could better look off you, for I do
udy to do you a kindneſs, but cannot as
ng as you are thus near me, &c. ſome judg-
d that one reaſon was, the Biſhops ſons were
this time on the riſing ground; and this his
nnivence might croſs his deſign in their
eferment: he did ſuſpend Mr. *Angier*,
ho continued a ſeaſon under that ſuſpen-
on; however he had been ordained, *June*
8. 1629. and a Provincial Licenſe was ob-
ined for him, at a provincial Viſitation at
Mancheſter, *October* 23. 1630. He conti-
ued, though not without ſome interrup-
on, about a year and an half at *Ringley*
happel; for he was ſuſpended in that
me.

One particular I ſhall make bold to inſert
f the grace of God accompanying Mr.
Angiers Miniſtry while he was at *Ringley*,
is this, One *Richard Hardman* of *Ratcliff-
ridg*. having received good by Mr. *Angier's*
Miniſtry, a Siſter of his living near to
oughton Chappel in *Dean* Pariſh, came with
r Husband to his houſe at *Ratcliff-Bridg*,
n the *Saturday* Evening, the Night before
hat which is called *Midlent Sunday*, to be
merry at the Wakes, for that day *Ratcliff-
Wakes* (which is a mad revelling or feaſt-
g) began, and continued moſt of the Week
llowing: But God had turned the byas
of

of *Richard Hardmans* heart another wa
and he plainly told his Sister and her Hu
band, they should have been more welco
at another time, but since they were th
come, they must not expect his accompan
ing them, but rather desired them to go
long with him to *Ringley*; and after Famil
duty he went into a private place to pra
where he found so much of Gods presen
and help in a special manner for his Siste
that he was satisfied that God would do h
good: they both went with him to *Ringl*
to hear Mr. *Angier*, where God did la
hold on her heart; by a sound conviction an
deep humiliation, formerly she was wont t
scoff at Religion, now she set upon th
serious practice thereof, so far as cou
be judged, and her Husband was muc
restrained, and both of them as the
went home on the *Monday*, heard M
Angier at the Lecture at *Bolton*, she b
ing soeverpressed in Spirit, could not for
bear but went to Mr. *Angier* at Wido
Norris's house, and had some talk wit
him; she stuck stedfast in Religion to he
dying day: But I shall forbear relati
any more particulars.

As for his remove from *Ringley* to *Da*
ton, it was thus: he continued suspende
at *Ringley* near half a year, and ther
was no hopes of his restoration to h
former liberty there: and at this time *D*

ton Chappel in *Manchester* parish was vacant, Mr. *Broxholm* being banished thence also by a suspension, the People seeking for a Godly Minister, several were proposed, Mr. *Hyde* of *Norbury* and Mr. *Hyde* of *Denton* had pitched on Mr. *Henry Root*, but Mr. *Holland* of *Denton* consented not, he told them of a little man at *Ringley*, one Mr. *Angier*; and saith he, I hear much good of him; if you will give him a call, you shall have my heart and hand. Accordingly they sent to him, he came and preached at *Denton*, they generally approved of him, chose him, he came thither in the year 1632. Preached his first Sermon on *Easter-Sunday*: when Mr. *Holland*, and Mr *Hide* of *Norbury*, and Mr. *Hide* of *Denton* brought him thither, he said by Gods grace he would take care of his work, but would look to them under God for Maintenance: there he continued to his dying day, notwithstanding all the publick and personal vicissitudes, by which he met with various interruptions, which was 45 years 4 months. His remove to a greater distance did not serve him, but even at *Denton* he found adversaries, and withall he found God his Friend there, who raised up for him many friends; hear himself relating how the Lord dealt with him, in his Epistle Dedicatory befor his book, called *An help to better hearts for better times*,

Pinted *Anno Dom.* 1647. Thus he saith,
'Tho in Nine or Ten years at *Denton*-Chap-
'pel, I preached not above two separated
'years (to my best remembrance) without
'interruption: and in that time was twice
'excommunicated, tho Sabbath-assemblies
'were sometimes distractedly and sorrowful-
'ly broken up, and my departure from habi-
'tation and people often forced, no means left
'in sight of return, yet through the fervent
'prayers of the Church, God renewed liber-
'ty.

It was mutttered that Mr. *Angier* had
an hand in a certain Book, that reflected up-
on the Bishop, upon which he was much haz-
zarded, being in danger of being brought in-
to the High-Commission Court. I find that
the Book was found in *Stockport*, import-
ing some reflections upon the Arch-Bishop's
Speech in Star-Chamber; and though Mr.
Angier was suspected of it, yet he professeth
his innocency in his Diary. But Pursu-
vants came to apprehend him, and this trou-
ble occasioned him to sell the Land at *Den-*
ham which his Father left him, worth 40*l.* a
year, turning it into Money, as being less
visible, and so lesse subject to danger: God
hid his person, as he did *Jeremiah*, and
Baruk: some Lords-days he hath preached
in his House, because he could not safely

ly go} unto the Chappel; ſometime he travelled into *Eſſex*, abode there with his friends till the ſtorm was blown over. *R. R.* a good ſtout man once riding with him near to *Huntington*, they were in danger of robbing, but he taking a Piſtol into his hand, gave Mr. *Angier* the Caſe, and God moved the Thieves to withdraw from them: He once met a Purſevant on *Delamere* Forreſt, Mr. *Angier* knew the Purſevant at a great diſtance, and his Wife was much afraid, but the Purſevant paſſed by and diſcovered him not: there was alſo one *Starkey*, an agent of the Spiritual-Court at *Cheſter*, adverſary to Mr. *Angier*, who frequently came, and puniſhed him, whom God took. Mr. *Holland* Travelled to *York* for him once, if not oftener; where he had an old Friend in great office, who told him he would do any any thing for him he deſired: Mr. *Angier* told me as he was once going to *York* to get off his ſuſpenſion, or excommunication, Providence caſt him at *Wakefield* on the Lords day, hearing Mr. *Liſter*, Vicar there, liked his Preaching exceeding well, and perceiving that the Lords-Supper was to be adminiſtred that day in the Church, Mr. *Angier* ſtayed, joyned with the Aſſembly, had his liberty of geſture, found the Lord graciouſly preſent with him in the ordinances that day; having got a good repaſt, he went

on in his journey, prospered in his busines
he often enquired after Mr. *Lister*, to whom
he bore a great respect, and indeed he ha
Catholick Principles, and loved [*Aliqui*
Christi] any thing of Christ, wherever h
saw it, and continued this good old Purita
spirit to his dying day. Mr. *Lister*, thoug
his Senior succeeded him, being 80 years
age, had been Vicar of *Wakefield* 50. yea
was buryed there, *Jan.* 17. 1678.

When these storms were blown over, a
New confusions arose in the Kingdom, of C
vil dissentions and open Wars, he kept in h
work and station; and tho he adhered to t
Parliaments part, yet his affectionate praye
for the King, temperate spirit, and co
tinuing faithful to his principles, procur
him good will from his greatest adversarie
he maintaining a good correspondence wi
all sober persons of different persuasions
politicks and Ecclesiasticks: instances where
I could give, and testimonials concerni
him, of his inoffensive behaviour, even fro
such as much differed from him; but
forbear, his own works justify him bes
men.

About this time his first Wife dyed, *D*
14. *Anno Dom.* 1642. shortly after she h
born him a Daughter; she had been exce
ing tender in her constitution of body,
of a troubled spirit; he had some exce

with her, though she was a gracious woman, yet being of a melancholy constitution, Satan took great advantage in casting his fiery darts into such combustible matter, which occasioned much affliction both to her self and her husband, though he bore it with unparallel'd wisdom and patience; she died in the beginning of the Wars, giving intimation to her husband who it was she desired might succeed her, which in convenient time he complyed with, and about a year after did marry her, it was Mrs. *Margaret Moseley* of *Ancots*, a very prudent, gracious, Gentlewoman; they were married very publickly in *Manchester* Church, in the heat of the Wars; which was much taken notice of as a great act of faith in them both, Mr. *Horrocks* and Mr. *Root* preaching the marriage Sermons, providence directing their thoughts to pitch both on one Text; which was *Gen.* 2. 18. *I will make him an help meet for him*: both presaging what indeed she proved, an excellent suitable Wife to him, a tender mother to his three Children, and an useful mother in *Israel*; for though God denyed her a fruitful Womb, yet she was very fruitful in good Works, of excellent parts, and well-ordered activity, of a publick spirit, of rare accomplishments for piety, charity, sobriety; whom he injoyed with abundant mutual content above 30 years: she died of a Tympany, and was buried in *Denton*

Chappel, *Octob.* 31. 1675. after whose deat
he lived mournfully, till God translated hi
to her.

Nor was this solemnity in his Mariage
any fruit of vain glory or ostentation, bu
upon consideration it was his settled judg
ment and advice, that Marriage should b
publickly solmenized, yea his apprehensio
was that a regular approach should be mad
to Marriage, by mutual contract; this rule h
followed when his Daughter *Elizabeth* wa
to be Married to a *Yorkshire* Minister; the
were contracted in the close of a solemn da
of fasting and prayer, in his Study, by Mr
Nathaniel Rathband, who did excellentl
discourse on that subject, from *Mat.* 1. 18
*When as his Mother Mary was espoused t
Joseph.* And about a month after that, the
were solemnly Married before a nume
rous Congregation in the Chappel Mr. *Ha
rion* preaching on *Eph.* 5. 31. (*And th
two shall be one flesh*): and then feaste
above an Hundred persons of several Rank
Ages, and Sexes; he usually said, he love
to have a Marriage like a Marriage; he w
far from voluptuousness or prodigality, an
therefore took care to prevent sinful excel
or vanity, and with all shewed a meet d
stance from moroseness or fordid baseness
grounding his apprehensions on our Sav
our favouring and honouring with his pr
sence, yea and miracle for liberal provi

on, that Marriage in *Cana* of *Galilee*, *John* 2. Its true Mr. *Angier* himſelf could not be preſent at that his daughters Marriage, being indiſpoſed by a Gouriſh humour in his foot, that he was not able to ſtir out of his Chamber, and that raiſed in him a holy meditation which he hath left upon record in his Diary. The Lord ſtayed my heart with *John* 2. *Chriſt was at the Marriage, yet there* was a defect in comfort, *there wanted Wine*, which our Lord made advantage of to his own Glory, and the help of the faith of his Diſciples. He ſaith further, the week after my Daughter was ill, ſo that God began with them betimes, to take off their hearts from earthly things.

He ſtayed in that little Chappel at *Denton* in thoſe free times wherein he had opportunity, and ſome calls to greater places for getting worldly perferment, but that was not much conſiderable in his account. Some of his brethren can yet teſtify how much he was courted to greater and more publick places; but his frequent refuſal was an inſtance of his great ſelf-denial; few men in his circumſtances did ſtop the mouths of malignant cenſurers in that caſe, ſo as he did; and old Mr. *Langley* of *Middle-Wych* in *Cheſhire*, who being Miniſter there before the Wars (tho 7 years together ſilenced) yet when he was reſtored to his liberty, returned to them; great place, but of very pitiful mainte-

nance, and continued there to his dying day. And it was observed, before one of the Bishops of *Chester*, since the Deprivation of Ministers by the Act of Uniformity, that it was a signal favour to Mr. *Angier* that he should be permitted to live with that people still, as a reward for his tarrying with them when he might have removed to his greater advantage: and indeed all his actings spoke very much self-denial; how much worldly wealth might he have hoarded up if he had taken what was offered him, and retained what he had? take an instance or two. Mr. *L.* sent a man and horses for him before the Wars, into *Craven*, 30 or 40 miles, to baptize his child; Mr. *Angier* went, preach'd in *Gisborn* Church, (which some remember to this day, by some observable tokens that I have heard of) and God did marvellously work upon his Wives heart by that Sermon; when he returned, Mr. *L.* gave him five broad pieces of Gold into his hand, desiring him to accept them; but he only took one, and gave him four back again; another urging him with a broad piece, he absolutely denyed it, begging an excuse with much modesty. Another time preaching a Lecture at *Braintree*, a Gentleman came to him, a stranger, desiring him to accept of a 20*s.* peice of Gold, which he thanked him for, but refused. But I forbear more instances.

About

About this time, the good people of *Rngley*, beſtirred themſelves to obtain Mr. *Angier* again to be their Miniſter, becauſe he was firſt theirs, and forcibly driven from them; they thought they had the beſt right to him, therefore they writ a large and pathetical Letter to Mr. *Angier*, which I have by me, begging of him to return, addreſſing themſelves to *Denton* people, with loving terms perſuading them to releaſe him, if it were but one year, to ſettle things amongſt them: and again affectionatly urging Miniſters that were called on to give their advice to order him that way. The Letter is full of Chriſtian bowels, and deſerves recording, to manifeſt the endeared love of a people to their *quondam* Paſtor, and their high reſpects to him. Take a few expreſſions.

Reverend and much Honoured Sir,

WE whoſe Names are here under written, being few in number, and long and not a little afflicted in condition, of that unworthy Congregation to whom God firſt lent you (in this County) having for a long time lyen under the ſad ſence of the heavieſt affliction that this life can bear, (viz.) *not the bare fear, but the plain feeling of the Almighties diſpleaſure, and hot indignation gone out againſt us, to the throwing down of that hopeful beginning of his houſe, which we thought he would have builded us into, whereas he was*

pleaſed

pleased to cause his Glory to shine in our pub-
lick and private assemblies, and for a shor-
time to set up his standard in our house o
Worship; giving many of us, (and others a-
bout us) our first effectual call, and coming
near to all his People, laying great restraint up-
on those without: but Oh how soon began our
black night, (nay age) to approach our loving
Father (by our Enemies hand) teared you away
from us, turned his back, or hid his face from
us, and hath in anger, by his all-disposing Pro-
vidence thus spoken, and been speaking to
this sad place this 20 years, and upward, Let
very few or none more of this People be con-
verted; let this People have little of my pre-
sence in their house of publick meeting, let none
of my Embassadours be set over them for their
profit; let them be decreased by death, by
schisms, and by scandals; yea, let their pub-
lick Assemblies be broken up, and let help and
healing be looked for in vain; let them look for
light, but behold obscurity, for brightness but
walk in darkness. For these things, Reverend
Sir, we do mourn, and our hearts are troubled,
and to whom (under God) shall we lay open
our sad afflictions, thereby to get ease, but to
your self, whom it pleased God once to
make his blessed instrument for planting and
watering so many Souls amongst us: we have
had experience of your love to us, for which
we desire to be thankful, and do bless God, and
do therefore make bold to acquaint you with our

broken

broken condition, intreating your interceſſion for us; and, if it were the good will of the Lord, your return to us, with the conſent of your people, without offence, though it could be but a ſhort ſpace, &c. And thus they go on, imploring it with great importunity, for the Churches ſake, and the Lords ſake, though but for one year.

To this are 24 hands ſubſcribed; but the People of *Denton* having poſſeſſion, would by no means yeild; and Miniſters gave in their judgment, upon due conſideration of circumſtances, that for the publick good of the Church, Mr. *Angier* ſhould continue at *Denton*, in which he was willing to acquieſce.

As to Mr. *Angiers* judgment in Eccleſiaſtical affairs, in free times, as he had not turned aſide to conformity, on one hand, ſo now he ſtuck faſt and firm to ſound and Catholick Principles, not turning aſide to any ways of ſinful ſeparation, though ſome of his intimate friends forſook him, and ſome of his brethren cenſured him for too large Principles and practices in Church-adminiſtration: yet as he had a tender reſpect to congregational brethren; ſo they had (at leaſt many of them) a great reverence for him; he was a principal member of that Reverend Claſſe, (or Aſſociation of Miniſters) at *Mancheſter*, and was of great ac-

count

count and use among them; such was their esteem of him, that they would scarce do any thing of importance without him, he oftentimes presided as Chair-Man, or Moderator, frequently attended the provincial Assembly at *Preston*, had ruling-elders in his own Congregation, but loved not dividing principles, or distinguishing Names, or Lordly domineering by any Arbitrary impositions: I have often heard him say, that in a little time, who ever lived, should see much of the Government of Christ should be carried on in particular Churches amongst themselves.

He was of a Sweet, Moderate, Healing Spirit, both at home and abroad; yet very faithful and plain dealing, whereby some were at present offended, and possibly some of his principles or actings suited not some persons principles or humours; yet even those entertained what he spake with high veneration; and if at any time they broke out into passions, or unruly animosities, his love and lenity, his mild carriage and compassionate Spirit, did so mollify and qualify their Spirits in time, that they were either overcome to a compliance, or won to endeared apprehensions of his candor and ingenuity: so that I have often thought of that passage of *Melchior Adam* on of the *German* Divines, as applicable t Mr. *Angier*; it was *Schwebellius*, that h

Melch. Ad. *in vit ger* Th. p. 65.

mu

much to do with Anabaptists, and Swinckfeldians. [*Quorum impetus mansuetudine fregit, patientia vicit & lenitate in ordinem coegit*] thus this good Mr. *Angier* hath by mildness broke, by patience conquered, and lenity reduced to good order such as others rigour and severity hath exasperated to irreconcilable distances; but ordinarily an healing vertue followed his gentle hand.

And for his judgment and practice in publick and politick affairs, he was fixed in his apprehensions for Monarchy, and was not wheeled about with the change of times; he was one of those that bore his Testimony with the Rest of his Brethren, against that unparallel'd murder of King *Charles* the first, and the Usurpations attending it; he refused to take up the ingagement, tho to his great prejudice, for he told a godly Minister that he lost 200 *l.* by his refusal of it. He durst not give God thanks for the Armies success against the Loyal *Scots*; he poured out many hearty prayers and tears for his present Majesty, asserted his right to the Crown in the face of apparent danger; joyned with his Brethren in that solid plea for the Non-subscribers to the Engagement, which was (to be true and faithful to the Commonwealth of *England*, as it is now Establisht without King or House of Lords) for which they were threatened and endangered, till God broke that snare; some troubles both Mr.

Angier

Angier and some Ministers and Gentlemen went through, for owning his Majesties interest, they were carried Prisoners to *Liverpool*, and from thence removed to *Ormskirk* because of the Plague; they had indeed the liberty of their friends visiting them, and free intercourse; they spent much time in prayer, and thus strengthened one another hands in God, and left a good savour behind them, the remembrance whereof continues to this day.

At this time was the conception, and afterwards the birth of that excellent Treatise of Mr. *Edward Gee's*, then Parson of *Eccleston* (and prisoner with them) about prayer; the occasion whereof was this. Amongst the rest of the debates managed by these holy men, this was one great case of Conscience, wherein they desired satisfaction, *viz.* Whether God may hide himself from his peoples prayers, grounded upon his promise, and seem by his providences to answer the prayers which are contrary thereto? whether this can be parallel'd with any examples? in what sence God may do this? what may be the reason thereof? what use may be made of Gods proceeding herein? This multifarious question being the proper subject of that day, and not satisfying themselves in their present discourses they judged it fit to refer it to a fuller discussion by some able pen, and pitched upon

Mr. *Gee*, who undertook it, and writ an excellent treatise, which is extant, and of great use at this day.

Other cases of Conscience did occur in that day, wherein Mr. *Angiers* advice was desired; one was, Whether Justices of Peace or other Officers might take commissions from, and act under those Usurped powers? Mr. *Angier* thought they might, bringing instances of Civil Officers acting in their stations the six years of *Athaliah*'s usurpation: there is a full treatise in writing upon this subject: many such cases were propounded to him, and solidly resolved; and indeed he was esteemed by good men, the living Oracle of his time, as Mr. *Hildersham* before him, and by some ill-willed persons he was called the Idol of *Lancashire*, because of the great value most men set upon him: but more of this subject shall be subjoyned in the close, of his facutly in resolving weighty cases of Conscience.

He was not a man for Military Exercises, yet his counsels and prayers had influence on weighty affairs, and this was the sphere he moved in, not thrusting his Sickle into anothers Harvest, but declaring his judgment as a Minister of the Gospel, when consulted with: he could not but enquire how it went with the Church of God at home and abroad, that he might accordingly order his prayers; and for this reason its

said

said reverend Mr. *Hooker* of *New Engla*
was a great inquirer after News, and
said he did it upon the same account;
thus did holy *Nehemiah* make inquiry,
out of *Athenian* curiosity, but Christi
conscientiousness, to sympathize with th
Church of God: he had no hand in public
revolutions, hence it was that he injoyed
much peace, and that all parties had an hig
esteem of him; in the Lord *Delamer*
appearance for his Majesties Interest, M
Angier stayed at home, though his hea
and prayers were that way; yet he foresa
the event, and in that God graciously hea
his prayers for preventing the effusion
blood, and bringing in the King in so
markable a manner the year following,
which Mr. *Angier* kept solemn days
thankfulness, though he also predicted
approaching storm on many of the Minist
of Christ, that could not run the same leng
that others complyed with; and at an e
ercise at *Eccles* he gave remarkable hints
what was coming on, from *Exod* 14.
in a full assembly of several sorts of heare
but so wisely, that the most malicious *Mo*
could not take advantage from his Sermo
and indeed he might be allowed to spe
what others could not, his integrity a
loyalty, his uprightness and peaceble
being deeply engraven in the Conscien
of all that knew him, and his name be
preci

precious to all that heard of him; when the Act of Uniformity came out, he preached very plainly on *Esther* 4. 1. It was very admirable to observe what pat and proper Scriptures he chose, pertinent to publick or personal occasions, and how sweetly and suitably he accommodated his matter thereto.

His most natural *Genius* led him to be a Son of Consolation: he had a peculiar gift in opening the sweet promises of the Gospel, and pouring oil into wounded consciences, incouriging drooping Spirits, answering sad objections to abundant satisfaction; yet he could (and sometimes did) act the part of a *Boanerges*, to thunder out the menaces of the Law against secure and sturdy Sinners; and the Lord blessed his Ministry both ways, for levelling high Mountains, and lifting up Valley-Souls. He was an excellent Text-man, a solid Expositor; his way was, comparing one Scripture with another, wherein he had a singular art, shewing the main scope of the Holy Ghost therein, raising pertinent doctrins therefrom; though he had consulted with Expositors (of which he had store of choice ones) yet he made no ostentation of his acquaintance with them by numerous quotations, but extracted the marrow out of them, and pitcht upon what semed to him most proper.

He did not concern himself with contro-
verſies in the Pulpit, but preached the
moſt plain, practical, experimental truths
and often inculcated the Eſſentials of Religi-
on, ſtill teaching the people knowledg, in-
ſomuch as the Chriſtians that were bred un-
der his Miniſtry were ſolid, ſubſtantial,
knowing and peaceble profeſſors, few warp-
ing off to the errors of the times; and if
he had occaſion to deal with the petulant
Scepticks or Dogmatizers of this age, he
rather laid down poſitive truths, and ſolid-
ly confirmed them, than follow the wild
vagaries of Erratick Spirits, by diſproving
them; judging with *Zuinglius*, [*Veris intel-
lectis, falſa etiam haud difficulter agnoſcun-
tur*]; when truth is diſcovered, errour is
detected; and is ether acknowledged, or
falls of it ſelf. But indeed he loved no
diſputes, nor did his ſtudieis or genius carry
him out to controverſies, except Gods glory
and the neceſſary defence of truth requir-
ed it, and then alſo he managed things ſo
calmly, fairly, that he won adverſaries, and
won credit to his canſe; Diſſentions were
his burden, unity his delight, and God gave
him his deſire, *for the Diviſions of Reuben
he had ſad thoughts of heart*; and for di-
putes among Divines, was ready to breath
out with honeſt *Summerhold*, that ſad word
[*quis me tandem liberabit ab iſta rixoſa The-
ologia*] who at length will ſet me free from

his brawling kind of Theology? For Mr. *Angier* ſtill expreſſed a ſad regret upon ſuch unwelcome occaſions of diſpute and contention, his uſual expreſſion being, This is tedious work, and goes on wearily.

'Tis true he was a great peace-maker in ſacred or civil broiles: if any of his neighbours had quarrels with one another, the matter was brought before him, and his wiſdome found out ſome expedient to reconcile them, and his grave exhortations uſually prevailed for accommodation; if not, he laid it deeply to heart, and ſtill made it the matter of his prayer; but God ordinarily bleſſed him with ſucceſs, and gave him the bleſſing pronounced to peace-makers, to be called one of the Children of God; in ſome caſes of difference, I have known him (ſaid one that had reaſon to know it, and is faithful in the relation) give Money out of his Purſe, to compoſe ſome quarrels: and tho thoſe days were moſt grievous to him, yet when his ſucceſſe anſwered his deſigns, the iſſue and the review were ſweet to his ſpirit, and he did not repent his weary labours.

Mr. *Angier* did not offer to the Lord that which coſt him nothing he ingaged his whole man in that which he went about, not doing the work of the Lord negligently: he took great pains in ſtudying his Sermons, and they were elaborate, full fraught with Spiritual

ritual marrow, very exact, no waste wo
or repetitions, but went on smoothly, p
tinently, sententiously, though he studi
matter rather than words, and never u
notes in all his life, but took pains to comm
his Sermon to memory, which he had b
fore diligently penned; he stood not to lo
proofs, but repeated the words of the Scri
tures he quoted exactly, yet *memoriter*,
improving them to the present occasio
holding up his hands all the time of his Se
mon, speaking with an even, audible voi
with much ardency and intention both
Spirit and Speech; his Sermons were n
long nor full of heads, but well compact
and methodical (which is an help to mem
ry) and under those few particulars he h
pertinent and plain inlargements; he preac
ed longer in his younger days, and in h
old age about an hour, scarce any more o
less, and it exceedingly spent him, usual
sweating at his coming out of the Pul
pit; warming a Scarlet Cloth, and layi
it on his Breast, for he was very subject
catch cold after preaching; and I have hear
him speak of old Mr. *Rogers*, that in h
younger days when he came out of th
Pulpit, one must have stayed him, to ha
discoursed with him, then another, in t
open air, when the pores are open; but h
found sensible prejudice by it, and learne
to take more care of himself, for peopl
did not consider it.

It was littel less than a Miracle that a man of such a weak constitution as Mr. *Angier* was, could bear up so long under such daily and indefatigable labours, his constant preaching, twice every Lords day, most part of his time, travelling and preaching many exercises abroad on Week-days, his monthly attendance in the Classical Presbytery, frequent travels to the Provincial Assembly, constant assisting in the Ordination of Ministers, observing many private fasts amongst his own People, and abroad; yea extraordinary fasts in publick, especially the monthly fasts kept for *Ireland*, at that time, he ordinarily kept the fast himself, wherein he spent six or seven hours in wrestling with God in prayer, or preaching the word; he was wonderfully enlarged, and had a great measure of the Spirit poured upon him, as to the assistance of his Spirit, and his body was much supported, for he said private fasts spent his natural strength more than his sabbath-days work, for he still kept the posture of kneeling; and did affectionately joyn with others that were exercised; or he put others on to prayer, and himself closed up the day with a short but warm melting prayer, being short towards the latter end of his days.

His observing fasts with his people was an evidence that his delight was in that kind of work; for he hath oft said, that

one great thing that tyed and indeal
him to that poor people, was, that whe
ever they had occasion, they appointed
fast, and did joyn together in prayer, a
also in praise; and he had a particular h
nour to his worthy friend, Col. *Riche*
Holland, on that very account, that f
(he said) when he had been in troubles,
did constantly call good people to pray
God with him.

He was so constant in his Ministerial wor
and diligent in his studies and preaching
his own people, that though Mr. *Harris*
of *Ashton* (his intimate and intire friend
and he, lived near together for twenty yea
yet never did they exchange places for o
day in that time to ease themselves; M
Herle told him he had a weak body, ye
Venice Glass well look'd to, would las
considerable time: and notwithstanding
excessive labours, God maintained in hi
considerable measure of health, possibly mo
than he enjoyed in his younger years; a
next to Divine Providence, much may
ascribed to his severe temperance, obs
vance of diet, composedness of mind, a
care of himself, according to his experime
of what he had found helpful or hurtful
him: and though he was of a far weak
constitution than Mr. *Harrison*, and El
by several years, yet survived him,
whom he hath sometimes said, Mr. *Harris*

you think you can do any thing, but your body will fail you, and indeed it did, for tho that learned, gracious, zealous man of God had a very ſtrong, healthful, robuſt body; yet by his exceſſive Studies, and aſſiduous labours, and watchings, and ſitting ſo cloſe without fire in cold Winter-Nights, that his nerves were ſo contracted, and his body ſo weakened, that ſome years before he died he could not ſtir Hand nor Foot, yet was hearty, and would often ſay, if I were in the Pulpit I ſhould be well. But to return to Mr. *Angier*, he was a man much in prayer, and mighty, it may be ſaid of him as of *David*; Pſal. 119. 164. *That he prayed or praiſed God ſeven times in a day:* at leaſt twice, (I think thrice) with his Wife, twice alone, and twice with his Family; in his Family-work he was very profitable, every one got a verſe or more out of the Chapter read at prayers; he gathered ſome uſeful inſtructions, ſhort, but ſubſtantial, and accommodated to the condition of the Family. Eight of the Clock in the Morning, and betwixt five and ſix at Night before Supper, were the ordinary ſeaſons for Family-worſhip, beginning with a Pſalm, by which the Family had notice to come together: his conſtant courſe was to have a Chapter read after Dinner, and Supper, before they roſe from the Table, and before thanks was returned; and he ſaid, he

took up that usage of having a Chapter read at Meals from Mr. *Rogers* of *Dedham*, worthy Mr. *Samuel Hilderſham* had constantly two staves of a Psalm sung after Meals, so had the first Christian Emperor *Constantine* the Great, as *Eusebius* tells us, and I have known some use it.

And as Mr. *Angier* was much in prayer, so he was mighty in prayer, fervent as well as frequent, he wept and made supplication, *Jacob* like, yea he was an *Israelite*; a Prince with God, he was by some called Weeping *Angier*; for as he seldome rose off his knees without Tears, so some have observed, Tears at some seasons trickle down to his Band, in great abundance: Mr. *Isaac Ambroſe*, in his Diary Printed with his *Media*, saith, that upon a solemn day of fasting and prayer in *Mancheſter* Church, Mr. *A.* concluding, his prayer was so working, that I believe it melted all hearts; and for my own, saith he, it pleased the Lord so to soften and to break it, that so far as I remember, it was never in such a melting frame in any publick ordinance before; and as it workt on mens hearts, so it was prevalent and reacht Gods heart, as the event did demonstrate; thus the inwrought Prayer, [δέησις ἐνεργουμένη] of a righteous man availeth much: certainly Mr. *Angier* had many remarkable returns of

of prayer; whereof it may be something shall be added out of his own papers hereafter; so great was the esteem of him generally, that he was frequently sent for to pray with some Melancholly persons, and some possessed, as was supposed, and sometimes they brought such persons to him from far, and God was pleased in some cases to hear prayers; but some particulars much talked of, I dare not relate what I have heard, except I had clear and undoubted testimony of the truth thereof.)

And as he was instant and prevalent in prayer, so he was excellent and abundant in praises, he exceeded others in supplications, and himself in thanksgiving; frequent Ejaculations and expressions of Gods grace and Mercy, were in his mind and mouth; they that conversed with him frequently heard (*Deo gratias*) thanks be to God, from him. But as he took more occasions than many others of keeping days of thanksgiving so God gave him still more occasions of thankfulness: and its usual for God to put new songs of praise into thankful persons Mouths, it was his frequent observation, that when a day of thankfulness was appointed, God sent in some fresh matter to increase joy in the Lord; and sometimes the intervening providence merited such a day as much as the former: so well doth God take *Seriousness in thankfulness.*

take an aſpect towards that lovely duty, that he incourageth to it. And oh how inlarged was he in thoſe Days and Duties! he ſeemed to be tranſported into Extaſies of Admiration: yea he ſeemed to be elevated above the Earth, amongſt the Cœleſtial inhabitants; his heart and mouth were inlarged to an high ſtrain, in reheartſing the loving-kindneſs of the Lord: he expatiated eſpecially upon Spiritual mercies, to the aſtoniſhment of thoſe that joyned with him; often uſing *Davids* holy Rhapſody, 2 *Sam.* 7. 18, 19, 20 *Who am I, O Lord God? and what is my houſe, that thou haſt brought me hitherto?* it would have done ones heart good to hear him an hour together, reckoning up the mercies of God, in Infancy, Childhood, Youth, riper Age, in all Eſtates, Relations, Conditions, Afflictions; and then magnifying the free grace of God, in giving his Son for us, his Spirit to us, promiſes, priviledges, Goſpel-ordinances, *&c.* and then the great kindneſs of God to his particular congregation, in publick liberty, for which he kept many days of thankſgiving, and for national mercies; yea there was not any of his Relations, or in his Congregation, under any Affliction, Temptation, but as he prayed for them, ſo he gave God thanks for their deliverance: he knit his Breaſt to every ones heart and caſe; he mourned with ſuch as

mourned,

mourned, rejoyced with such as rejoyced, God had given him a sympathizing heart, he might say, Who is Weak, and I am not weak? 2 Cor. 11. 29.

But especially he was deeply concerned for the Church of God both at home and abroad; he gave God no rest, but was the Lords dayly remembrancer, standing betwixt the living and the dead, in the breach that sin had made, to hold off wrath. He had great intereſt at the Throne of Grace, and notably improved it, by a believing prayer, and filling his mouth with Arguments: he had skill and will for his work; often was he in the Mount, and converſed with God as a Man with his Friend: he had an excellent Art in humble expoſtulation with God; surely the Church-militant parted with a Friend when he was translated to Glory, it appeared in the congregation, that God had set him over, what weight he bore up, by the dreadful conſequences attending his death; for thereby the people loſt their priviledges; for from the day of his Funeral to this day, never did Non-Conformiſt preach in his Pulpit, ſo that it appears for whoſe ſake the liberty was maintained; *Denton* hath found the smart, its well if *England* feel not the fatal fruits of the removal of ſuch Pillars; *Methuſalem* dyed that year the deluge overſpread the World: *Hippo* was ſacked by the *Vandals*

dals immediately after *Auguſtines* death there: *Heedleberg* taken after *Parens*'s death: *Luther* dyed a little before the Wars in *Germany*. Lord prevent temporal evils threatned, that the prediction may not be accompliſhed, that the righteous is taken away from the evil to come: this Worthy, fallen in *Iſrael*, ſpeaks heavy things to *England*.

Iſa. 57. 1.

Earneſtneſs in prayer.

Mr. *Angier* was very ſolemn and grave in all his addreſſes to God, or in his delivering meſſages from God: it was his uſual manner, before he ſpoke a word in prayer, to pauſe a conſiderable while, looking upwards, compoſed his thoughts, poſſeſſing his heart with awful apprehenſions of the Divine Majeſty, and by mental ejaculations imploring Gods quickning preſence; and after a ſeaſon he arrived gradually to a great degree of zeal and warmth in prayer, agonizing in the duty with ſweat and tears, which rendered his ſpeaking; at ſome ſeaſons both painful and difficult; yet was he not only made up of zeal and affection, but had proper and pertinent matter, exact method, and apt expreſſions: Mr *Harriſon* was wont to call him a ponderous man, for every word had its weight and emphaſis; he had no waſte words either in prayer or preaching, but as his affections were Boil-

ing,

ing, ſo his Words were few and well weighed.

He did not uſe to be long in prayer, except upon extraordinary occaſions, and then not tedious, becauſe variety of matter and patheticalneſs in the manner, rendered his prayers acceptable to the joyners; he propounded this Queſtion, Whether the ſpirit of God did ordinarily dictate matter of prayer? he did conceive it might, from *Rom.* 8 26. *the ſpirit helpeth, for we know not what we ſhould pray for.* Yet he was far from *Enthuſiaſm*; nor was he altogether againſt forms of prayer, nor joyning in publick with the Liturgy, though he judged that inconvenient modes of worſhip muſt be our affliction, but may not be our ſin, when we are not in a capacity to remedy; nor did he think that meer preſence doth ſignify conſent or approbation of every thing we hear. As for the Lords prayer, his judgment was, that it was delivered chiefly by our Saviour as a pattern or platform of prayer, to which, (as to ſeveral heads) all our prayers muſt be referred.

He ſeldom inſiſted long upon a Text (except when he took a Scripture before him) becauſe (as he uſed to ſay) a Miniſter may have frequent occaſion in the courſe of his Miniſtry *Pertinence in Preaching.*

Ministry, to return again to the same subject, therefore he needs not to say all that can be said upon it at once, but extract the marrow of the Text, and pick out what at present he judgeth proper to the principal occasion for which he chose it, and drive that Naile home: yea tho a Minister should say all that he can find out upon such a Text or Subject, yet he will be forced to leave some gleanings that he may return again to gather up, and those as pertinent and useful, as he pressed, as at his first Vintage-reaping: so true is that of *Tertullian*, I adore the fulness of the Scriptures. He had a notable observation from *Heb.* 11. 32. *For the time would fail me to tell of Gideon*; hence he observed, That a Minister must have respect, not only to what he is to say, but to the time he is to speak or write it in; all things cannot be spoken at one time, Christ taught as people were able to hear; people, yea the best people have but a measure of attention, memory or affection; good old Mr. *Horrocks* was wont to say, I would rather leave my hearers longing than loathing.

Adora Scriptura plenitudinem.

And as Mr. *Angier* constantly preached, so he carefully Catechized the youth of his Congregation, according to the Assemblies Shorter Catechism, and explained it, opening the principles of Religion in a plain and familiar

His Catechising.

miliar way; sometimes taking an account of their proficiency: and if he heard of the breakings out of sin in any of his hearers, he faithfully admonished them privately, and sometimes publickly, sometimes sending for the persons, and pleading with them, with much gravity, humility, and Bowels of compassion. Ordinarily when strangers came to settle under his Ministry, he sent for them, discoursed with them, counselled, instructed, exhorted them; thus he dealt with new Married Persons, and indeed God brought several from other places to fix themselves under his Ministry for the benefit of the Ordinances.

His usual saying was, If God will help me to take care of my duty, I will leave him to take care of my comfort: his main design was to bring Glory to God in the conversion of sinners, and edification of Saints: the attaining of these ends was his reward; when any sent him tokens of their respects; he lookt at God in it, and was more glad of it, as a sign of their proficiency, than a means of his inriching himself. So *Paul, Phil.* 4. 17. *Not because I desire a gift, but I desire fruit that may abound to your account*: thus it is said of Bucholser. (*Gratiam munerum, quam munera, & Theologiæ fructum quam fortunæ malut,* *His self-denial in receiving.*

malui, he rather chose, and accepted better a kindness in the giving, than the greatness of the gift; being better pleased with the fruit of his Ministry, than meerly the bounty.

His diligence in reading Scriptures.

Mr. *Angier* was much conversant in the holy Scripitures, they were daily his delight, and he had an excellent art in chusing and adapting fit Texts to Divine Providences, that the Word might be a comment on the work of God: seldom did any remarkable Providence, or sudden accident fall out, but he either made it the main subject of his discourse, or particularly applyed something he had in hand thereto. he had a singular skill in preaching Funeral Sermons, so that tho he rarely made Historical reflections on the dead, yet intelligent hearers might gather pertinent instructions or admonitions from his doctrinal conclusions, and close applications naturally resulting therefrom; he behaved himself with much reverence in Gods publick ordinances minding duely what was in hand; he constantly writ Sermons, when others preached for example to others, to prevent diversions and for his own edification; he was so full of candor and ingenuity, that tho mens gifts were weak, yet if they were honest he would commend them; never did any hear him despise or disparage others, but

he much desired to have young Ministers preach with him; so if they missed in it, he would plainly and privately tell them of their slips, or incourage such as did well; what he spake was from his heart; what others spake, he would make a candid construction thereof, if it would admit it; when the Minister that preached for him came out of the Pulpit, he usually met him with this Salutation, [*thanks be to God, or blessed be the Lord*] never returning thanks to the Minister, (so far as I knew) but to God for his help to the Minister.

Thus did Mr Beeridge of Everton

His Exemplariness in administring the Lords Supper.

He was very excellent and exemplary in his administration of the Lords supper both as to Method, Matter, and manner, that ordinance was celebrated every month, and he had many hundreds of communicants, especially in these late times, good People from all adjacent parts and Counties came flocking thither, and there were feasted and refreshed. I have known many strangers come ten, yea some twenty miles, yea some thirty miles to attend on the ordinances at *Denton*, so that there was often more communicants than could set on seats in the Chappel, and officers went amongst them to see if there was no intruders; for either they were known by face to them, or had testimonials from approved Ministers, or emi-

nent Christians: his exactness, gravity and inlargedness, was such, that the first time I partaked there, a worthy Gentleman became observe him diligently, saying he is the exactest man in *Lancashire* in this work; and I thought young Ministers might take notice of him as a pattern worthy imitation and oh, how many Souls have been quickned comforted, and nourished in that ordinance in that place! what gracious words proceeded out of his Mouth, and what gracious impressions have been made on communicants hearts!

Diligence in Private Studies.

He was very diligent and painful in his private Studies, and was much pleased with his Closet-retirements: its true he was unable to read much in his elder days, but had variety of imployment, sometimes Reading, sometimes Praying, Meditating, Writing, he Writ many choice and excellent Letters, pithy, pertinent, profitable, upon several occasions, some whereof he ... out, were they collected into one entire ... they would be of excellent use: he often complained of his memory, saying he had memory for nothing but to remember his own Sermons: but indeed his memory was not to be slighted, however his solid judgment, clear understanding in divine mysteries and gracious experienced heart, shined forth in all he did, helped his invention, and ...

tinual exercise did corroborate his memory, and strong affections especially carried him through all; for a Sanctified heart hath never a bad memory.

He was of a Savoury, holy, heavenly frame of Spirite to eye God, in all, and to improve all occurrences for spiritual advantage: the like instance of an exact conversation hath seldome been found; I was once riding along with him, and a Minister of my acquaintance whom I met, askt me who he was, being passed by, I told him; he said, there be an Angel on Horseback, that's he: and a servant, that lived with him many years, and knew his manner of life, attests, that he walked as near the rule of the word, and pattern of our Saviour, as is possible for man to attain to on this side Glory, excelling in every Grace, exemplary in every good work, elevated above the ordinary sort of Christians, as it was said of *Bucer*, as to liveliness, (*Vivida in eo omnia erant, vivida vox, vividi oculi, vivida manus, gestus omnes vividi*,) voice, eyes, hands, gesture, all full of livehuefs and vivacity: thus this man of God, Mr. *Angier*, did act above his strength and years in Gods work and worship, and was so full of warmth of Spirit fulness, that it plainly appeared he was acted and animated with a Spirit beyond his own, for God was with him, and he was much with God.

His exact conversation.

Melch. *Ad. vit* Buchol. *p.* 356.

His affability, lenity. He was affable to all, amiable in conversing with his intimate friends, open-hearted in discovering himself, without subtil reserves, or peevishness of Spirit; he was so far as any could discern, [ἀοργητος καὶ ἀόχλητος] without anger, or choler; how be it his natural constitution being sanguine, might incline him to passion, yet the large measure of Grace wherewith God had endowed him, and continual Mortification, had so sugared and lenifyed his disposition, that to all that conversed with him, he seemed to be compounded of love and sweetness.

His gravity. But withal he was a person of great gravity, his mildness did not degenerate into fondness or levity, nor his gravity into moroseness, or austerity, but a kindly mixture of mildness, Majesty, and attractive sweetness, put such an awful reverence into his countenance, as did at once daunt impudent profaneness, and animate religious modesty; none were so audacious as to be found in any unhandsom act before him whose very look gave check to debaucheries, and none that knew him were afraid to open their Souls cases to him, finding him so tender and condescending to them upon all occasions: indeed he was fruitful in holy discourse to all; upon a question or case of conscience he had the faculty to inlarge suitably and edifyingly, to the satisfaction of the propounder, if con-

pany had been silent, himself usually propounded a profitable question, or a proof of some principle of religion, or the meaning of some Scripture, as mater of discourse for mutual edification; sometimes in travelling with a Minister (as one testifies) he would call on him (when the road was free) to repeat the Heads of the Sermon he Preached or heard last.

He was exceeding liberal to the Poor, both in giving, forgiving and free lending; it was strange to observe how much he gave out of so little; he had a liberal hand and an open heart, he devised liberal things, making frequent collections in publick, improving his interest for the indigent, or in publick affairs: his left hand knew not what his right hand did: one instance take, when the Collection was made for *Northampton*, 1675. he was then indisposed, and went not out of fourteen weeks, or thereabouts, and therefore desired his kinsman to preach on 2 *Cor.* 8. which he did, preparing the People in the morning, for the Collection in the afternoon; which, because he could not be present, he sent his charity by his servant, which was not inconsiderable, but afterwards gave privately three times as much as he had done publick by his servant: yea in cases of Collections, he would oft put on both his Children and servants to give; yea he sent

His liberality to the Poor.

I suppose on occasion of the great Fire.

to poor Widows, Orphans, others, considerable sums, with a charge not to tell from whence it came: he had not above 20*l.* a year from his hearers; and though he had an estate of his own, yet all things considered, it may seem next to a miracle that he should so abundantly lay out, and possess any thing, when his layings in were so small; but God made good that promise, *There is that scattereth, and yet increaseth: The liberal soul shall be made fat: and he that watereth, shall be watered also himself.* *Pro.* 11. 24, 25.

Forgiving injuries.

He was also very free in lending, and as free in forgiving, and passing by unkindnesses: one instance particularly was this: When a Neighbour, (an indifferent Husband for worldly matters) had borrowed Money of him, and broken his word, not paying it in many Months after promise of payment, instead of paying the old debt he comes to beg a new favour, to borrow more Money, which Mr. *Angier* lent him: and being asked why he would lend money to a man so dishonest and unfaithful, replyed, that he did it to make a Knave an honest man.

His faith and courage.

He was a man of much faith and courage in Gods cause, and withal of much prudence and discretion; his courage was the re-

of his faith, not so much of natural magnanimity. When the Act of Uniformity took place, and Ministers generally concluded to give over, he kept his resolution to go on in his work, yet not censuring them that desisted, for he plainly saw all Ministers were not under the same circumstances; he did continue in his publick station without considerable interruption, so that discriminating providence made little *Denton* a *Goshen*, and kept their fleece wet when others were dry in most places; it was a little sanctuary to many, and Gods ways were in it of providence and influence: its true, Warrants were now and then issued out, to apprehend Mr. *Angier*, but the worst men had no heart to meddle with him; sometimes they searcht, but profest they would not see him for an hundred pound: some of the Bishops of *Chester* would inquire of his son, how doth the good old man Mr. *Angier*? most of the Justices had a great respect for him, some were nearly related to his Wife, her eldest Brother chiefly, Mr. *Mosely* of *Ancoats*, whose Mother and another Sister did sojourn many years with Mr. *Angier*; he thought also that his confinement at home, travelling and preaching little or not at all abroad, was a furtherance of his liberty, they said he is an old man and cannot live long, let him alone while he lives.

His exactness every way.

He was exceeding exact and punctuall in all he did, if in worldly matters, Bargains, Writings, Bonds, Sealings, yea the smallest concernments wherein there was any danger of litigious suits, or controversies tho it was betwixt nearest relations, he caused things to be firmly done, and safely kept, which in after times proved of great use; for he said, it doth no hurt to have things done surely; and it may do good, for no body knows into whose hands such things may fall, for men are mortal; he carefully laid up Acquittances, Receits, or any writings of Agreements, which have put things into readiness since his death: he was also exact in his apparel, ever neat, tho never splendid, handsom, not gawdy: if he saw any facing or finery in others apparel, he would say, I keep my Sattin in my Pocket; he used to wear a Master of Arts Gown, both Lords-days, and Week-days, at home; he loved to see persons neat, and would say, one may be cleanly in Rags: he shamed some out of their slovenliness with friendly rebukes.

Given to Hospitality.

He was given to hospitality, a Bishop indeed, a *Gaius*, that freely entertained Gods Servants, Ministers and Christians, so that he seemed to be an host to the Church; it is incredible to relate what variety of strangers and friends came Weekly, almost daily to his house, and were handsomly

rated, tho not with varieties, yet with
ufficieny; he had a ſtanding Table of
hollom freſh meat, Noon and Night.
Upon Lords-days his Table always was well
urniſh'd with gueſts, (beſides abundance
hat had broth, &c.) ſo that Mrs. *Hide* of
Norbury, (a religious Gentlewoman, and a
reat friend of his) would have ſaid to him,
Mr. *Angier*, I am ready to think God
works miracles at your Table, in multiply-
ng your proviſions; for ſaid ſhe, if I
hould ſet half as many people to more
eat than you have, they would eat it all up,
ut there's ſtore taken off your Table; And
himſelf hath oft ſaid, that there's a bleſſing
ttendeth houſe-keeping, as if the ſupplies
hereof were unaccomptable. A worthy
Miniſter heard him once ſay, that he knew
y experience, that little or much, it was
ll one, he had as much in his purſe, when
e had not half ſo much Means, as he had
hen when he ſpake it; as *riches increaſe, ſo
ey increaſe that eat.*

His government and order of his Family was admirable and imitable, I may truly ſay unparallel'd. His Family was as a well diſciplin'd Army, where all knew their pro- per ſtations, and did carefully attend their poſt, yea a well inſtructed Academy, and well organized Church; it was uſually nu- merous and regular; for a conſiderable ſeaſon *The order of his Family.*

season he had several young Scholars Tab[illegible] with him, that were sent to him for edu[illegible]tion under his inspection, and God did b[illegible] his example, instructions and prayers [illegible] the good of some yet living: some th[illegible] were capable he put upon preaching one p[illegible] of the day; several assistants he had succ[illegible]sively, and gave them most of the incoura[illegible]ment they had. When he was grown i[illegible] years, and not fit to preach twice a d[illegible] his Brothers Son was with him Eleven ye[illegible] before his Death, and was a great comf[illegible] to him.

How the Lords-day was spent.

Lords day was thus spent; after priv[illegible] devotions in their closets, in the Family, n[illegible] Eight a Clock a Chapter was read, a Ps[illegible] sung, then he went to prayer; and ab[illegible] Nine a Clock they went to the Chap[illegible] which was but a few steps from his do[illegible] according to his wish and usual say[illegible] *the Priests went about the Temple*; and [illegible] Noon, immediatly after Dinner, one [illegible]peats the Forenoons Sermon in his house, the same time another was repeating in t[illegible] Chappel to many people that stayed the[illegible] singing Psalms both before aud after; [illegible] continued till Publick ordinances begun; [illegible] at their return home shortly after, [illegible] *Angier* sung a Psalm and went to pray[illegible] then to Supper, and a little season af[illegible] Supper, a Psalm was sung, and one repe[illegible]

d the Afternoon Sermon; and another
alm being sung, all was finished with a
hort prayer, and so the Family was dis-
issed to their apartments. And so for the
est of the Week, servants so ordered their
airs as to be present at family-prayer; on
onday Nights the Forenoon Sermon of the
receding Lords-day, and Saturday Nights
he Afternoon Sermon was reppeated ordi-
arily in the Family; on Friday Nights they
aid their Catechisms, some in the Assemblies
horter, others in the larger Catechism;
ome also repeating the proofs memo-
riter: he gave order that they should
dispatch their worldly occasions the last day
of the Week, that they might prepare for the
Lords-day approaching, which they did,
and were outwardly conformable, for he
would suffer no disorders in his Family, yea
most of his Family proved truely gracious;
they were ordinarily loving and affectionate
to one another, and lived many years in
great peace, unity and order; the whole
number was often sixteen, or at least Four-
teen, seldome under Twelve, tho he had but
one Daughter with him for several years be-
fore he died: his carriage was sweet and
obliging to all, yea to the meanest in the
Family, and he behaved himself with such
an awful yet lovely deportment, that many
have been ready to speak of him and his
Family-concerns, with the like words as

the

the Queen of *Sheba*, accounting them *but* 1 Kin. 10. 4, 8.
that conversed with such an holy man of God and tho they had heard of his way, *yet the one half was not told them.*

His Friends.

Mr. *Angier* had many worthy Friends of good rank, and great piety, who bore a very great respect to him; and as *David* chose such as feared *God for his Companions*: so did this holy man take his delight in the Saints, *as most excellent upon earth*: holy Mr. *Henry Ashhurst* sometimes visited him at his house, and was visited by him. Mr. *Crew* of *Utkinton* in *Cheshire* was his dear and intimate Friend, and had an entire love for him, as the Writer hereof can testify, for being at his house at *Utkinton*, and Mr. *Crew* shewing him and his Wife some handsome pictures, hanging in a Chamber, (in which he much delighted) amongst the rest shewed them the Picture of Dr. *Wilkins*, who (saith he) is to be our Bishop of *Chester*; but (said he) Mr. *Angier* is my Bishop: and I have heard that Mr. *Crew* oft solicited Mr. *Angier* to sit while his Picture was drawn, and he would be at the charge of it, but he put it off, saying a Ministers Picture must be in the hearts and lives of his people: so far was he from pride, or vain-glory, that he never had his Picture drawn, tho doubtless it would have been a lovely piece, if to the Life, for he was an exceeding comely

erſonage, tho low in ſtature, yet of a clear omeplexion, red and white, of a cheerful ountenance, and very graceful; of a venerable aſpect, and pleaſant: but he judged he bleſſed fruits of a Miniſters labours re more elegible than the moſt lively effigies f their vaniſhing carcaſſes ingraven in durable Braſs or Marble.

His heart was much ſet upon the good of ſouls, and therein God bleſſed him with abundant ſucceſs; and this was a conſiderable part of his reward. He ſometimes related old Mr. *Dods* interpretation of the labourers in the Vineyard, *Mat.* 20. which he ſaid were Miniſters; ſome indeed with our Lord for their penny, *i. e.* preferment, good parſonages, abundant maintenance, honours, and to live bravely in the world, God gives them theſe things, they are at preſent well pleaſed therewith, and this is all that God deſigns for them, they have their bargain, it was all they askt, and our bountiful benefactor is not behind-hand with them, they have no reaſon to grumble at his kindneſs to the other, who made no ſuch bargain with him, but thought themſelves obliged to him for their work, and ſaid, Lord if thou wilt account me faithful, and put me into the Miniſtry, and own me with the ſucceſs of my labours, I will refer to thee the buſineſs of maintenance; I hope thou wilt not ſuffer

Seeking good of Souls.

suffor me to want necessaries, and if thou do[illegible] tho I be persecuted, imprisoned, impov[illegible]shed, and be put to beg my bread, yet [illegible] thou wilt glorify thy self thereby, and [illegible]dify thy Church by my outward ruins, [illegible] have enough; such self-denying Minister[illegible] shall have present supplies, and a better Pe[illegible]ny, good things in this life, and eterna[illegible] happiness in the other; so the last shall b[illegible] first in dignity, glory, and abundant reward[illegible] and he gives them more than thy asked, an[illegible] the first shall be last, those mercenary spirit[illegible] must be put off with the poor pittance [illegible] the world that undertook the Ministry a[illegible] trade to get a livelihood: this Expositio[illegible] Mr. *Angier* mentioned as very savoury an[illegible] significant, not determining whether it wa[illegible] the proper meaning of the Scripture.

His desire to propagate Religion.

He much desired the propagation of Religion, and for that end the education of young men for the Ministry; he had but one Son and four Grandsons, who were all trained up for Gods immediate service, some of them by his cost, and others upon his counsel; and he followed them all with his incessant prayers, and thus indeed did his sollicitous cares issue themselves; and if he had had no cares, he had not prayed, as *Melancthon* used to say; and if he had not given vent to his cares and fears by a believing prayer, they had swallowed him up; he

Si nil curarem nil orarem.

was

as one of the seed of *Jacob* in pleading
e Covenant, and in nothing more a true
ebite than in wrestling with God for Co-
nant-mercy for the posterity of the faith-
l; oh the tears, sighs, groans of that man
God, urging God with his promise under
s own hand; telling the Lord, he would not
e him alone, for himself had incouraged his
art, by making and sealing that good Co-
nant, wherein stands our chief comfort; and
d will make it good to some, and why
t to the children of the Covenant? how
h hath he told the Lord, even in our hear-
g, that he was resolved he would not let
o that hold that God had given him, but
would stick to him, by faith and prayer, as
ng as he had a day to live, and die in hopes
at God would make his promise good
his seed, when he was dead and
one.

His opinion for a young man that inten-
ded the Ministry, was to be placed for some
me with some able Minister, and to preach
nder such a one's eye and ear, and that it
as hazardous for beginners to live in great
ens houses; he was of excellent use in giv-
g advice to young Scholars in publick and
ivate; in the times when the Sectaries
ere at the height, at an ordinati n at *Man-
hester* he gave the Exhortation, four were
dained, and he said it rejoyced his Soul,

His opinion for young Scholars.

to

to see in these discouraging times so ma
desirous of the calling, but saith he, it m
be it is but as a Husbandman with his har
toward Night when he sees a storm c
ing, he calls out all that can carry a sh
to come forth, makes all his force, for
may be it is but a short time, as coming
at the Eleventh hour, but one hour to we
in; He advised them to take heed of t
things, as in the case of the prophet to
roboam, sometimes the hand of Author
may be lifted up against you, yet that m
bed tied up, be not affrighted with it;
then the seducer may slay you, consent not
him.

his grave counsels.

He was wise and happy in his couns
and usually (being a man of much observat
he had exceeding pat instances, to set on
counsels with; as this, It is good for p
sons to submit to the Lords hand, and to
him chuse the Rod for us. A Woman
Manchester burying a Daughter, of t
years never looked up, but repined at
came often to the Grave, to mourn over
yet it was a Child miserably infirm, b
the Evil runing on it in many places; aft
wards God took away the use of her Li
and lying in torturing pain, acknowled
that it was nothing to bury a Child,
was now made sensible of her impatie
uader her former affliction, and that p

God had dealt smartlier with her: And upon this, Mr. *Angier* mentioned an Aunt of his, who had great bodily weakness and pain, and she desired that God would take that affliction away, and lay on her what affliction he pleased but that; the Lord did take that away, and laid affliction of spirit upon her, which was far sharper, and she never recovered it while she lived. So to count the affliction best for us, be it never so sharp: he sometimes told how Mr. *Daniel Rogers* his first Wife was a very cross Woman, and he bore it a long time; at last he made his complaint to his Father Mr. *Richard Rogers*, and he gave him this answer, Any thing, *Daniel*, to bring thee to hea-

He was very faithful in admonishing as he saw cause: when an eminent Minister said he took such a thing ill, or unkindly from such one, Mr. *Angier* gravely and smilingly answered, Would I so little savour my self as to take unkindness from any one? which saith that good man, I thought of since, to my great advantage, for this taking unkindness is accompained with a fretting within ones self; but so it is a leaving the offendor, and fretting upon ones self. *His faithful admonition.*

His thoughts of the Dutch War.

Mr. *Angier* was much afflicted with that sad War betwixt the *Dutch* and us; yet he comforted himself, that God did not give us over to be corrected by Papists, but that Protestants are in the hands of Protestants, tho upon a sad account, and he hoped that the drops of the storm might begin with the reformed Churches, but the fury of it should be poured upon the Papists.

His afflictions in old age.

It pleased the Lord to lay upon Mr. *Angier* many grievous and cutting afflictions in his old age; the latter part of his days, according to his own observation, on Joh. 21. concerning *Peter*, our Lord told him, *that when he was old, he should be carried whither he would not.* That God oft exerciseth his choicest servants, that have been men of eminent activeness and usefulness in his service, with great afflictions in their old age, as bodily pain, so *Asa* in the latter part of his life was diseased in his feet. 2 Chron. 16. 12. *Melchior Adams* tells us of Mr. *George Major*, that he saw the Funerals of six sons, whereof one, *i. e. Leonard*, died by the biting of a mad Dog, several Daughters, Nephew died; in all this and much more saying, (*Si bona accepimus, quare non sustineamus?*) shall we receive good, and not bear evil? at last he died of sore disease having kept his bed near three years: the Mr. *Angier* instanced in Mr. *Rogers*

Invit. Ger. Maj. 470.

Died

Dedhow, who had great pain of the stone, so had worthy Mr. *Storer* of *Stockport*, and Mr. *Johnson*, Parson also of the same place, old Mr. *Bourn*, Mr. *Herle*, and at that time when he spake of it, good Mr. *Harrison* of *Ashton*, his neighbour: it may seem a Riddle and an unaccountable mystery of Providence, why God should think fit to lay the heaviest load on the weakest Horse; old age is a burden to it self, Mr. *Angier* gave this account of it, that thereby God thinks it fit to wean his Children from the World, fit them for Heaven, and render it more desirable; besides God will make his Children perfect Christians, exercised every way, in suffering, that they might *be intire, lacking nothing*, according to *Jam.* 1. 4.

His old-age afflictions were: 1. The death of his beloved, lovely Daughter, *Elizabeth*, who tho she was Married and lived with her Husband in *Yorkshire*, yet being in a deep Consumption, he sent his own easy going-Horse to fetch her home, in hopes that change of Air might tend to her recovery; but there she grew worse and languishing, died *May* 26. 1661. and was laid by her own Mother in *Denton* Chappel-yard, whose death tho it went near to his heart, yet (being abundantly satisfied that she was got safe to Heaven) he bore it with

His Daughter's dying.

great composedness and aquanimity; for indeed she was the mirror of her age for parts and piety: yet it cou'd not but be an affliction to his spirit, since so hopeful blossome of his Family was so quickly nipt off in the flower of her age.

The Churches afflictions laid to heart.

2. But this presaged more crosses, it was a great affliction to him that things went so ill with the Church of God, as to public liberty, with which he sympathized tho he injoyed his; but himself also must taste a few drops of that cup that many of his Brethren hath a large draught of: in the *Oxford* Act that commenced *Mar.* 24. 166[illegible] by which Ministers were banished 5 miles from the place where they had formerly preached, it was judged expedient that he also should at present withdraw from his House; upon that Act he begun to Travel and his son-in-law with him, amongst his friends in *Cheshire*, and visited several persons of quality, lodging with them for Weeks, being kindly treated and lovingly entertained, being also of very great use, and leaving his good counsels and blessing where ever he came, notwithstanding in that time he seemed to be out of his element, and longed to return home: he was compelled to return, for wearing his Boots dayly, a goutish humour fell on his foot, he then said, Come son,

must God, and go home; so he returned to his own house, and continued there without further trouble.

3. He was very much afflicted with, and at his stomach, which sorely oppressed him, and he could not find ease of it by any means he could use; he was advised to take Tobacco, but could never deal with it. *Bodily distempers.*

4. His very dear Wives death about two years before his own, was a grievous and bitter affliction to him, whom he had injoyed 32 years to his abundant content every way; and indeed she was a dear and desirable companion, very helpful in spirituals and temporals, drawing evenly in the same yoke; of a truely Christian temper; one thing further I shall add of her, noted to my hand, as a peculiar privilidg, and rare amongst Christians, That God gave her early assurance of his love, and she said also not long befor her death, he had never withdrawn it from her all her time: this was very observable: and far different from Gods dealings with his former Wife, of whom Mr. *Angier* saith in some remarks left in writing upon her life, that tho God moved her heart to seek him from 8 years of age, yet he never gave her settled assurance of his love while she lived: Behold the arbitrary dealings of God with his own *His second wives death.*

dear Children: but God is infinitely wise in these cases.

But the great affliction, the very accent and quintessence of his affliction, was the sin and miscarriage of some of his Children; this, this did cut him to the very heart, and lay as a continual pressing load on his Spirit; his Son, his only Son, devoted to God not only in Christian profession, but Ministerial function, miscarrying under such education, with such aggravations, this went so near him, that such words drop from Mr. *Angiers* lips, of bitter complaint to one related to him, as shewed his heavy resentment of some burdens of that nature. Tho he had paid for his Son 400 l. In a few years, to the prejudicing of his own estate, yet he saw it did no good, and yet that was all nothing in comparison of the dishonour to God by his extravagancies: his friend said, Sir, God hath given you much grace, and He is resolved to exercise it; Ah, said he, but it is hard, very hard to bear; a strange word from such a man: but he could bear any thing better than sin. But especially in so near a relation; as the Angel of the *Ephesian* Church, to whom it is said, *Rev.* 2. 23. *Thou canst not bear them which are evil, yet hast born, and hast patience, and for my name sake hast laboured, and hast not fainted*: oh sin, sin, in dear relations again

his dearest Heavenly father, cut him to the quick; and Souls of a sensible spirit know what this means; but God bore up this good mans heart, (as he did *Davids*) with hopes and confidence in the blessed Covenant, that sure and well ordered Covenant: this he stuck to, this he pleaded and depended upon; living and dying; still he spoke well of God, and exercised himself in praising his name both in duties and discourses, owning the hand of God in all crosses, to whom he had devoted his all: these various experiences helped him to compassionate and incouraging counselling of others; for (as was said) he could speak a word in season to quiet and qualify others spirits under pressing burdens; he still said, hold up faith and patience, wait on God, and fear not, for he will issue all to the best, to his own Glory and your best good.

His care to reform his Family.

His usual practice was upon the evening before a fast-day, to put his Children and Servants upon it, to set themselves seriously about the work of preparation; to search out and confess their sins; he used such means as might by Gods help prove effectual for reformation both of himself and his Family: and upon all such occasions of fasting or thanksgiving, it was his way to inquire concerning fatherless and Widows, and such as were in necessity, that something

might be sent to them, for whom nothing was provided, as he often said.

His review of his life.

Not long before he fell sick, he said to one that lay with him, that he slept very little in the nights; adding, when I lye waking in my Bed, I sometimes run through the course of my whole life; and if a Pen-man were ready by me, I could relate many observable passages of Gods Providence about me: his friend said, Sir, you may do well to write them down as they come into your thoughts: he made no answer to that.

Money lent repayed he acknowledged.

When money lent by him came in seasonably, though it was his own, yet he admired, and thankfully owned God's Providence in it, as if it had been a gift; and said, it is all one, whether it was a debt or a gift, so God send it in a needful time; the paying of a debt is as great a mercy from God, as sending a gift.

His last sickness.

I must now hasten to the last scene, of this holy mans life; he longed to be with Christ, and our Lord had been long ripening him for Glory; he loved his Master's work, and his Master indulged him in his work: when others were taken off, he

was wonderfully maintained in his lot: he did not of late years preach that day he administred the Lords Supper; the last Supper-day, was *August* 12. 1677. and the next Lords-day after, he preached one part of the day, *August* 19. but when he came into his house, he laid his hand upon his breast, and said, Ah, this will not do, I must give over preaching, (which yet cut him to the heart to think of) he was very weary that Night, as usually he was; the next day but one after, he begun to have some Aguish fits, and had six or seven of those fits; from that time he began to decline apace: when this his last sickness begun, he ordered his kindsman in the house to write letters to Mr. *Case*, (his brother in law) Mr. *Tuckney*, his brother *Bezaleel*, and others, to acquaint them with his condition, hoping for and desiring their prayers: he expected his own Sons coming dayly out of *Lincolnshire*, but he came not while he was living: he ordered his Son-in law to be sent for, a messenger was dispatched to him, but tho he hasted away towards him, yet he came not till this holy Man of God had breathed his last; a few hours before, on the same day, his approaching dissolution came on apace, yet had he the free exercise of his understanding to the last; and as he had been a man of prayer all his days, so he died praying; that morning he died

he

he prayed sensibly; the last words which were intelligible, were his request for the King, and Council; but the particular words they that were about him could not understand.

His death. The last day of the week, *Sept.* 3. 167[illegible] was the last day of that worthy mans life, he dyed about eleven a Clock that day, and entered into his rest near the Sabbath, day of rest; from thenceforth to rest from all his weary labours, and to keep Eternal sabbath with his deareſt Lord; and it was his own observation, that God takes home his Ministers and people upon or near his holy day, to perfect their graces, and give them rest on that day Rest.

Thus fell that bright star, thus set the shining Sun in the firmament of the Church, or rather hid from our eyes, to shine more gloriously in the upper Region; the wise [*i. e.* wise Virgins, members of Christ's mystical body] or [as the word is] *Dan.* 12. 3. *Teachers of others, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* Thus this Pillar is taken down that bore up an incredible weight not discerned so well then, as felt dayly by sad experience since his removal from under

fabrick: thus is this plant of renown transplanted into a better soyl: this ancient set of Gods own planting, that had sheltered many with its shadowing shroud, and fed many with its grateful fruit, is at last fallen by the stroak of death, yet bears both ripe and plentiful fruit in the heavenly paradice above: he that uttered words of life to others, is dead: he that by the grace of God quickened others, is himself struck dead: dead, said I, no he is but asleep, *the sting of death* was gone, the fear of death was vanished: he lived an holy life: he died an happy death: he *lived desired, and died lamented, he lived* to a good old age: himself would sometimes say, that he had lived two years beyond the age of a man, for he died in the 72 year of his age, in the same month wherein he was born: he died in his own house, the house belonging to the Chappel, to which he had been a great benefactor: he died amongst his own People, over whom he had been pastor 45 years, with whom he had been travelling, weeping, fasting, praying; among whom he hath left remarkable seals of his Ministry: some indeed are gone to heaven before him, and some in other places had benefit by his Ministry, tho but occasionally: one instance I had from a very eminent Divine in or near the City of *London*, that being a young Scholar newly come from *Oxford*,

Oxford, and being occasionally at Mr. *C*[illegible] house, when Mr. *Angier* was there, Mr. *Angier* went to prayer, but God so reach[illegible] and warmed the young Ministers heart [illegible] that prayer, that he hath cause to remem[illegible] it while he hath a day to live, and hopes he shall never forget it; yea it had influenc[illegible] upon others related, who from that tim[illegible] proved as useful and successful instruments [illegible] Gods glory, and the good of Souls, [illegible] any I have heard of in those latt[illegible] times.

The whole Nation and Church of God seem much clouded by the obscuring of this bright star, but especially that congregation of *Denton* is sadly eclipsed, their valley of vision is at least turned into a valley of Division; oh that it may not also prove a valley of treading down, and desolation: Alas what lamentation was there at his funeral? amongst the rest an ancient Christian came from the grave into the house where the Ministers were sate after the funeral, with a trembling body, weeping eyes, and with a doleful voice of sad complaints, saying, Ah sirs, what must we do! what must we do! our loving pastor is gone, our loving pastor is gone: And now that good man is gone after, and many others, so *John* 4. 36. *he that sowed, and they that reaped, are rejoycing together*: but the sad countenance [illegible]

ed weeping eyes of that day, with that affecting paſſage of that good old mans bemoaning, cannot be eaſily forgotten by the Writer hereof.

That Lords day when Mr. *Angiers* Corps lay in his houſe, two Miniſters preached in his Chappel; two funeral Sermons, the one ſeeming to be a funeral Sermon to the people, the other for their Miniſter.

That which concerned the people carried an ominous preſage of the death of their Goſpel priviledges, and Sunſetting of their glorious day, ſadly predicted from *Gen. 6. 3. My ſpirit ſhall not always ſtrive with man*: and oh what a dreadful verification of that text hath providence made there, that being the laſt Sabbath, that excluded Miniſter injoyed the liberty of ordinances in that place. The other Miniſter diſcourſed ſweetly and ſuitably on *John 17. 4. I have glorified thee on earth, I have finiſhed the work thou gaveſt me to do.*

That Sermon was a lively comment on that good mans holy life, and a fair Copy ſet before this ſurviving people, the perfect precepts in the Scriptures, and lively pattern ſet before them for their imitation,

makes

makes it apparent that Gospel-rules
practicable, may be transcribed by so
and will be a sad testimony against other
and tho Mr. *Angiers* mouth be now st
with dust, and his voice shall no more
heard in his pulpit, yet oh that Almigh
God that lives for ever would awake car
sinners by this astonishing blow and breac
and propagate religion in that place, a
by that blessed spirit transfuse the Doctrin
principles, and practice of that good m
into all his hearers, for they shall o
day know *there hath been a prophet amo
them.*

The next day, being *Sept.* 5. 1677. th
Funeral solemnities were mournfully ob
served, on which occasion multitudes o
persons, Gentlemen, Ministers, relat
ons, and Christian friends, besides h
hearers and sad neighbours, attended the
dismal and sorrowful obsequies with sa
hearts and dejected countenances, lamen
ing not only the loss of such a worthy
Pastor and Friend, but their own Spi
rits did suggest great grounds of pre
saging fears concerning the attending con
sequences of that heavy blow: his Corp
were decently interred in *Denton*-Chapp
in the Alley before the pulpit, by his la
dear Wife, laid in the same place.

Mr. *Angier* had requested Mr. *Robert Eaton*, (a learned pious Minister, who had married his kinswoman) to preach the Funeral Sermon, and had given him that Text to insist upon, in Act. 20. 32. *And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctifyed:* it was an excellent, seasonable and pathetical discourse, and well worthy to be annexed to this present relation, if the worthy Author had judged it fit: however the solemnities of that day will not easily be forgotten.

Thus the best must die, *Zech.* 1 5. *Your Fathers where are they? and the Prophets, do they live for ever?* the holiest men cannot plead for an exemption, or expect *Enochs* priviledg of a Translation: only to the godly deaths sting is pluckt out, this swelling *Jordan* is driven back, the passage is rendred easy and safe to the heavenly Pilgrim: God brought this faithful watchman, through his long and boysterous sea, to a safe harbour in a seasonable time, and if we imbark in the same ship of the Church and have our Lord Jesus with us as our faithful and skilful pilot, though in storms and tempests he be (as

it

it were) asleep, yet believing pr
will awake him, and he will rebuke
Winds and Sea, and there shall be
calme, and the Ship shall prese
ly be at land, and the passengers shall
afe

I have now dispatched the History
Mr. *Angiers* life, as far as matters
cur to our present observation,
have drawn it thus far on till this Thre
of his life be cut off, and lets h
drop into the Grave, and so cuts
the line of our Historical account
him.

THere are yet two things behind whi
shew something of the breathings
his gracious soul living and dying.

1. The first is some observables gather
out of his own Diary, under his o
hand.

2. His dying Speeches, prayers, counse
and admonitions to those about him in
last sickness.

both these declare much of Gods Grace, and manifest the Holy exactness of his seri- and savoury Spirit.

The first is a considerable paper, respect- his frame of spirit in his younger days, reviewed and revsied in his elder years, runs thus.

I do now seriously resolve, between God my own Soul, to read his word dili- ntly, morning and evening, before pri- te prayer thereto adjoyned, and do pur- se to be constant in respect of time there- to be allotted; to wit, in the morning fore Chappel, if it may be with conve- ence; or otherwise without delay when return from the Chappel; at Night be- ween 5 and 6 of the Clock, if extraordina- occasions hinder me not, because my irits being fresher than after supper, I shall the fitter to do God acceptable service. do likewise resolve to be diligent in my udy, every day for the space of 6 hours least, no day to be overslipped without e full accomplishment of them. I likewise romise faithfully to God, and my own Soul, refrain as from the common sins of the me, to wit, Drunkenness, Licentiousness, the like, so to strive against those sins n by nature most addicted to, and for prevention of the like faults to shun the occasions thereunto leading, enti-

cing, or provoking; as bad company, l
scivious talk, or excess in the use of
Creature, the which that I may perfo
according to Gods will and pleasure, I c
dain all my own abilities, and fly to his
finite mercy, desiring his special help a
assistance, his spirit to instruct me, his sp
to direct me, his spirit to sanctify me, t
I may be kept blameless, being without s
till the day of his appearance: my des
hath been, is and shall be upon my bend
knees for the furtherance of these moti
begun and kindled by his holy spi
which I hope will cherish them till th
flame into an holy fire of Heavenly conv
sation, the Life of Virtue, the Glory
Grace.

Written with my own hand, April 6. 16
John Ang
Perused with comfort, May 1. 16

July 19. 1657. I found a paper in
study of *May* 9. 1626. A Bill for Phy
when I was in a Feaver in *Cambridg* ab
31 years since, so long hath God length
ed out my life.

My going to *New England* was
forward, Mr. *Newman* earnestly invited
I received Letters from *Bristol*, *April*
1630. That I was expected there to
Shipping for *N. E.* this *April*, and had
Kind

kindneſs offered me, yet the Lord over-ruled it.

Upon the coming on of troubles, I had comfort from *Zeph.* 2. 3. *It may be ye ſhall be hid in the day of the Lords anger. Joſiahs* mercy was not to ſee the evil, *Jeremiahs* mercy was to be ſecured in the midſt of fight.

My Wife dyed *December* 12*th.* One Night after her death, the Children were in the Parlour Praying together; and hearing a noiſe, I went to the door, and heard my Son at Prayer with his Siſter; he acknowledged to God that they had deſpiſed Father and Mother, contrary to Gods command, and therefore God hath taken away their Mother; he deſired God that they might not provoke him by their ſin to take away their Father alſo; which did much affect me.

Upon a recovery from a ſickneſs unexpectedly, *I* was much affected with *Iſa.* 33. *ult.* and in prayer the Lord brought to my mind, *Matt.* 8. 9. affliction is Gods ſervant, if he bid it come, it comes; if he bid it go, it goes.

At *Bolton*, I was ſent for to viſit a godly woman that was ſick at *Great-Leaver*, found her in a comfortable condition; ſhe told me, ſhe received his firſt comfort by my Miniſtry at *Denton*, Preaching on 1 Cor. 5. 7. *Chriſt our paſſover is ſacrificed for us*; ten years

a go: Blessed be God who gave me this encouragement. He notes in the margent. *The fruits of my labours manifested ten years after.*

Nov. 30.—47. A day of thanksgiving was kept with some friends for the recovery of a Child that had been sick; it should seem they were in the journey, and had small hopes of recovery; the very same day they prayed, the Child revived at night, and gathered strength in the journey sensibly they were by the sickness of the Child detained against their own minds, and the minds of the people, but God had a special handin it; for God sent the Pestilence into the Familywhere they were to sojourn and had they gone at the time purposed they hadgone into an infected house, and had been shut up there.

June 18—71. God gave rest to our aged afflicted Mother, about 3 in the afternoon it being Lords day; it is observable, that the day after God took away our Mother and that supply from her failed, God sent me notice of some supply out of my own estate, as he had formerly done when the rent of my Land fell in *Essex*, *Phil.* 4. 19.

Novem. 19.—72 Died good Bishop *Wilkins* of the Stone, a great loss, he died comfortably, and rejoyced in his moderation whilst he was Bishop; his de-

was much lamented in the City of Chester.

Aug. 22.--73. upon hearing that Mr. *Case* going from home 4 or 5 days, they returning, found themselves Robbed to a great value, he subjoyns, *Psal.* 73.26. *God a portion for ever.*

Octo. 28.—75. upon reflecting on his Wives death, he saith, that *Octo.* 25. she said that in the beginning of her weakness she was something troubled, that she was taken off her imployment, and could do nothing; she was concerned about the cares of the Family, and concerning me, that she should leave me in such a condition: But now God had subdued her will, and quieted her heart, she knew not what direction to give, but she had left all with God, and her heart was quiet, she had no trouble at all; she told me one Night, that she thought God sent *Hanna Angier* into the Family to learn her to die. This was a grand-child of his that came from *London*, weak, and reacht *Denton* with much ado, and soon died of a consumption.

Upon a day of Thanksgiving, (about a year before Mr. *Angier* dyed) for Gods great mercy to his Kinsman in an easie journey, his heart being much affected with the Providences of God about it; he took occasion to leave upon record in his diary, these observable circumstances to heighten Gods

praiſes, and quicken his own, and others hearts therein.

Mercies in a Journey, 1673.

1. Direction in the right way; want of this cauſeth wandering, labour, and ſorrow, *Pſal.* 107. 7.

2. Preſervation of Man and Beaſt, of life and health, from falls, harm, from enemies, robbers, murderers: Some have dyed in the way, as *Rachel*, others fallen ſick by the way, as 1 *Sam.* 30. 13. It's mercy when God ſupports in travel, to endure heat and cold; for an Horſe to die or be lame in the way, is a great affliction: ſo daily ſupplies of new ſtrength is mercy.

3. Comfort in the way and weather when both are good, and company is ſuitable and comfortable.

4. Convenient places for reſt, and good refreſhment for noon and night.

5. Seaſonable proviſion of neceſſary food and chearful entertainment.

6. Temporary eaſe from the burden of domeſtick affairs, both care and labour, that mind and body both are eaſed, others take the burden upon them for a time.

7. Variety of objects to delight the ſenſes, fair buildings, fruitful fields, pleaſant meadows.

8. Chan

8. Change of air, pleasantness and healthfulness there, by refreshing gales in the heat of the day.

6. The society of friends whom we visit, and the mutual comfort that ariseth from their meeting after a time of absence, and from their friendly and hearty converse.

10. Opportunity of understanding more fully how God hath answered our Prayers for them; opportunity of Soul-help, of doing and receiving good by joynt-prayer, and by conference, by declaring experiences, by stirring up one another to what is good. Behold what excellent use a gracious heart and sanctified fancy can make of those common affairs that many of us pass over with a common Spirit! See what a notable sense he had of Gods goodness in every thing, to raise up durable Monuments of Gods Glory with such sweet inscriptions thereon as may at once both glorifie God, and edifie men.

When he travelled himself (as he often did) to *London*, *Essex*, &c. He was wont to write down the passages of Gods Providence daily, and upon his return to collect the sum of them, and to spread them before such neighbours [illegible]ned with him in thanksgiving, [illegible] to help them to special matter of praise; but chiefly that God might lose no part of Glory that was due to him.

A Very Reverend and Worthy Brother, who was intimately acquainted with Mr. *Angier*, hath contributed some notices of his own personal knowledg, concerning Mr. *Angiers* excellency in giving Counsel in difficult Cases of Conscience, wherein he had occasion to consult him; the matter of them being of concernment, and possibly may prove of use to others, I shall here transcribe them.

The first was about Marriage; the Case is this: In 1654.

A Worthy young Minister, of excellent Parts and Piety, Tabled in an house near the place where then he was Minister, with a Gentlewoman of serious Piety, of good Birth and Breeding, at full years of Discretion, being 33. years of Age, having 800 *l.* to her Portion, and so in her own hands that none could hinder her of it; these two upon long time of acquaintance with each other, did desire to Marry on both sides out of an hearty Principle of goodness, wherein they agreed; but there was a Mother in the case of another temper, not religious; had Married a second Husband, and took no care at all of her Daughter, but rather shewed her Inclination for her

Daughters

Daughters martyig with a rich man, tho of little Religion; yea, the leſs Religion, they thought, the better it would pleaſe her; ſo that they doubted much of obtaining her conſent; the Caſe propoſed was, Whether her conſent (in caſe it would not be had) muſt be neceſſarily obtained, or no Marriage; when only a Mother, and ſhe Married to another, who did diminiſh the Childrens Eſtates, and that with the Mothers Conſent? 2. When as the Mother is before prejudiced againſt a good man, and moſt of all againſt a Miniſter? 3. The Daughter of ſuch an age? 4. Hath her Eſtate at her own diſpoſe? *&c.*

This Caſe I ſent to three Reverend men, and to Mr. *Angier*; his Anſwer I ſhall tranſcribe.

Dear Sir,

It ſhall not be troubleſom to me, but contentful, if by the help of God I may reach forth any the leaſt help to you, or any friend of yours that deſires to guide his way right. I do pity your friends, fearing it might be an hour of Temptation to them, and a Cauſe of much Affliction, eſpecially if their affections be much engaged, which their living together ſpeaks; my advice in this Caſe is, That the Gentleman make uſe of ſome friend or friends to the Mother, that have intereſt in her, to

gain

gain her consent, and if he have no temporal estate equal to hers, or to add something to it; yet to signifie that he seeks the party more than the Portion, and to offer this evidence of it, to give way that the Portion be laid out for her use, and the use of Posterity, if the Lord shew them that Mercy. If Friends cannot prevail, the Daughter may do well (and it a very hopeful way) humbly to desire her Mothers consent in her own Person; if by neither of these likely and due means, they can prevail; I desire they may be moved still to pray, and wait upon the God of Spirits, who knows his own Counsels, and can secretly incline all Spirits to comply therewith. I cannot advise them to Marry without the Mothers consent obtained, unless she hath formerly set her at Liberty, and delivered her into her own Power. For 1. The Mother hath authority over the Child, as well as the Father, an authority of her own, a joynt-authority with the Father given of God, (*Honour thy Father and Mother*) an Authority founded by Nature; the Mother being a joynt-cause with the Father of the Childs being; and tho the Father be dead, and the Portion be in the Childs hands, according to the last Will, and his Authority be ceased; that takes not away the Authority of the Mother, which was included in the Fathers, but always distinct

and therefore some Wills in bequeathing a Portion to be paid at Marriage, do make the reasonable consent of the Mother a just condition. 2. It may be the Mother hath just reason to deny her consent; amongst others, the want of temporal means (if that be wanting) which is a greater defect in Ministers conditions, than usually in others, because they having large Spiritual means, and living at the height thereof, or beyond, their Wives at their Death fall so much lower than others, by how much they live higher; the Mother may say, She will provide a Match where Piety and Portion meet. 3. If the Mother should unreasonably deny her Consent; yet we must not run into that we have had so much experience of, of later times, to right our selves by force and violence, but seek remedy in a regular way. 4. If the Mother be carnal, and they religious, they must be afraid to lay a stumbling-block before her; and tho the Scandal will not be so great, being to live in another Country; yet it will be too great, if to any, especially if to a Mother, whose Souls good the Daughter is bound to pray for in a special manner, and to seek by all good means. 5. To Marry without Consent of the Mother, at best, is not a clear Case, but dark and doubtful, and will be an advantage to Temptation assailing tender Consciences; whereby, if their Expe-

(stations be crossed one in another, or God send Afflictions; their burden will be much increased, because this Question will soon // be moved, Whether they did well to Marry without or against Consent? 6. If Children be left to their own Liberty; yet the Duty they owe to their Parents comfort, and the greater judgment and experience of their Parents, do justly challenge their humble desires of their Counsel, their serious Deliberation thereupon, and great unwillingness to Match without their reasonable consent: Advise your Friends seriously to consider, whether they have not gone out of Gods way in ingaging their Affections mutually, before Consent sought; if the Lord shall help them herein to repent, it will be a foundation of after-Mercy; the truly Godly are apt to miss it far in these occasions; but Grace will not allow it, when God makes a discovery. Thus I have freely imparted my thoughts to you in this Case, beseeching God to clear the paths of all his Servants, especially his Ministers, who are to carry the light before the people, I rest

Jan. 22. —54. *Yours in all brotherly Offices,* J. Angier.

(*a*) The matter of Scandal seems to stick most; and whether, if Providence dispose

of

of the Minister in another Country, this may not be some relief to that, is queried.

He received the Opinion of others, as well as this, yet he took mightily with Mr. *Angiers* Counsel; for he saith, Upon the receit of your Letter, and Mr. *Angiers* advice in it, *To pray and wait upon the God of Spirits, who could sweetly incline all spirits to comply with his counsels*; Tho I had prayed dayly for it, yet I was put on upon a more earnest begging that Mercy, in much more Faith and Hope, that the Lord will so incline spirits. And about a week after, he had the news that the Gentlewoman had by an humble Letter to her Mother, on this account, obtained, that the Mother did yield to leave her to her own disposal.

In a little time after he was setled a Minister in *London*, and Married, but shortly fell into a Fever, and into the Small-pox, whereof he died; and particular Friends understood that he was seized with great Melancholy, and trouble, which (it was thought) killed him; and it was judged it was occasioned by excessive travelling that had surfeited his Body; but if this matter of Consent had been doubtful, what work would it have made with him in such a condition? According to the prudent Suggestion of the fifth Reason in Mr. *Angiers* Answer.

This

This was the first Case.

The second Case was about Presence at Common-Prayer, which I the rather insert, to testifie his Judgment and Principle in that Case.

The Case was represented from an unknown Person to us, in these words, *Jan.* 10. 1662.

The grounds of my dissatisfaction concerning the Common-Prayer, are,

1. The ineffectualness of forms upon my heart. Tho I do not deny the lawfulness of forms, nor Question the experience of others in this or other forms; yet I will say, That tho I have to the utmost endeavoured to benefit my self by the several forms I have been necessitated to hear in publick and private; yet I could never get any impression made on my heart thereby, tho I have (as much as I could) removed prejudice; yet they have been so to me, as if I had had nothing; and this I have observed in my self in several tempers of Spirit, as Joy, Grief, Fear, *&c.* Nay when my heart hath been in the best frame, and most sensible, then have they been worst of all unto me.

2. As to this form, my prejudice is so great upon several accounts, that I have no hope of good by it, as having been bred up under its plenty, and tired with its empti-

emptineſs, and yet ſurfeited of it; where-by it hath the ſame effect that ſuch meats have, on which we ſurfeit; which beſides nauſeating, neither have I had any good by it, but much hurt many ways.

3. I cannot hear it without ſin; when I have been ſurprized with it, it hath inſtead of ſtirring up Graces, raiſed Paſſion, and ſuch Anger, as hath forced me out of the place; and if it be Worſhip, it ſhould be attended upon as Worſhip, and the heart go along with it; which if it do not, muſt not be attended. I find upon the view of my heart at Night, that I have contracted guilt in my not joyning cordially in Gods Worſhip, and getting good by it; and by hearing it, increaſe my ſin.

4. The influence that my intent of hearing it, had upon my heart, which I ſhall relate ſomething of, tho ſhort of what it was. Being in another Country amongſt my Friends, I was ſomewhat troubled what to do; but the Miniſter being of my acquaintance, tho I could not prevail with him to forbear it while I was there; yet he promiſed me to read very little, which did pretty well ſatisfie me; but when I heard the firſt Bell in the Morning, I was ſomething ſad to think what a Snare I was come into; but when the next Bell gave notice, I (being in ſecret Duty) was carried on by ſuch trembling and terrors, with anguiſh of Spi-

rit,

fit, that I was forced from the Duty thereby striving to satisfie my self with arguing the Case; but the more I did strive, the less I prevailed; my weeping and sighing was so extream, that I thought my heart would have broke. Oh! how was I troubled that ever I set my foot out of doors to come to that place to sin! nothing but sin, and sinful compliance, could I think it to be; and this was much set upon my heart, that if I did hear it thus, I should never have peace in my Conscience more; and the consideration of that great loss by sinning against light, did much increase and aggravate my perplexity: I called in a godly kinswoman, and shewed her of my trouble; we both considered, whether it might not be a Temptation, but could not find it so; she said if it were a sin in me, my staying from it would occasion more; that the Lords day would be profaned by the wrath and bitter words of a Superior. But while I could get no satisfaction, they stayed for me; my neareſt Relation bad me never go, except I was better satisfied; several Messengers were sent by some, that it seems would not go without me; so to satisfie them I went, but did not hear any of it; I wish it were (but it is not possible) for me with my Pen to express what I felt in my Spirit in this half hour: No, my Tongue is not able to utter it, and still it fresh upon my thoughts of conforming in

this

this thing, its brought to my remembrance, I am (as it were) bid to remember my terrors at such a place, on this account.

All this put together, and duly considered, these Queries I make.

1. Whether I ought to hear it, as some press, that it is a sin to forbear? or whether it be not sinful in me to hear it? Or whether I may sometimes, as seldom as I can (to avoid the penalties) hear? Or,

2. Whether upon these accounts of my forbearance, I may comfortably suffer what may be inflicted, and expect support? Or,

3. If you grant the hearing, whether may it be heard as something by the by, without giving much attention, or with imploying my heart with other thoughts and Ejaculations more edifying?

Thus have I stated my particular Case, owning many Arguments that others use, keeping only to my own case, which may differ from others, not judging what's fit for others to do, or censuring them for what they do; and I should never have put the Question upon this, but upon 2. accounts. 1. Because divers say, it is sin not to go; and then my Case is sad, that must sin either way. 2. The other reason (which was first in my thoughts before I ever heard, or thought any would have held it a Duty to hear) whether I could comfortably suffer

in such a cause? Thus I must say, I have not been without many serious thoughts about it (sin I would avoid); Prayers and Tears, and not trouble, I find in my Spirit upon forbearance, tho I diligently observe, and I have such a Conscience that will not let me run on in the least sin, but would be telling me oft of it, without leaving me till I have left it, at least, endeavoured and prayed against it; neither do I find any convenience in staying away; but the sending, and waiting in expectation till that's done, and loss of the Scriptures which I read at home at the same time; that of separation weighs not with me, it being not total, but only from that which is questionable with me, whether it be Worship, and coming to Singing, and publick Sermon, Prayer however, it is some comfort, that Mr. *Ball* calls them, *Our Brethren of the Separation.*

Dear Sir,

The Case you sent me enclosed, calls loud to the Father of Mercies, and all his Children for compassion and relief, which in his own time he will manifest through our Lord Jesus Christ. According to your desire, I shall by the favour and assistance of the Father of Lights, freely communicate to you my thoughts in this sad Case.

I do not apprehend any solid Argument to convince the Conscience in the grounds of dissatisfaction, concerning hearing Common-Prayer mentioned in the Paper. Not in the first, ineffectualness of forms upon the heart. 2. No hope of good by this. 3. She cannot hear it without sin. 4. The influence the intent of hearing had upon her heart. To make these firm grounds for conscience to rest and act upon, must be proved, That set forms in their own nature are the proper causes of the grievances mentioned, which the judgment of this good Woman doth not deny in the first ground, *viz.* I do not deny the lawfulness of forms, and the Paper it self doth clearly manifest their natural causes. I conceive therefore with submission, that there is much of strong temptation in the Case propounded, which hath met with a double great advantage. 1. The Irresolution of the judgment touching set forms, whether they be lawful or unlawful, obedience or sin; for tho there hath been some apprehensions of lawfulness, as in the first ground; yet the reasons have not been of such weight as to bring the Scales of the judgment to the ground in the case of lawfulness, and there to hold them; but they have been wavering, and by the strong touch of dissatisfaction to forms, the Scale hath been hurried down on the side of unlawfulness, and fixed there, which is the

true cause of so great trouble mentioned, in and for hearing Common-Prayer. Because the good Woman hath been drawn by some external motive to act contrary to the present Sentence of Conscience, or at best with a doubting Conscience, which makes an action lawful in it self, unlawful to him that doth it, *Rom.* 14. 5, 14, 19. The second great advantage this temptation hath met with, is a strong prejudice deeply rooted in the affection, and by length of time nourished, and grown to that strength, that it is become like an old grown disease, too strong for the Physick made use of; so that when any thing of reason is offered to the judgment tending to the health of the Soul in this Case, prejudice in the affection (like distempers in the Stomack) doth rise up and forcibly reject it; this is too manifest in the second ground, and is the cause of what's expressed in the third.

The remedies which by the blessing of God will be effectual to this good Woman must be suitable to the advantages given to temptation, and such as may take them away. As 1. to endeavour in the use of Gods means, with dependance upon him, to resolve the judgment, concerning the lawfulness of joyning in forms in such Societies where God calls us to attend upon his publick Worship. To this end I conceive there is sufficient light and weight of Reason,

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Mr. *Ball*'s judicious Tryal of Separation; but that will not be enough, unleſs the mind be prepared by Prayer, for the guidance of the Spirit of Truth to receive that Light, and by ſerious Meditation it prevail to ſcatter that darkneſs which cauſeth doubts, and to dwell there as a guide; this alone will Anſwer all the Queries. If publick Worſhip be lawfully performed in that way, then it's a duty to joyn, and the heart muſt be kept with all diligence, that the way of Communion between God and our Souls be not ſtopt. 2. The cure of the old grown diſeaſe of Prejudice, will need the skill of the heavenly Phiſician; the cauſe of this Prejudice was the inward Corruption of the heart, which would not ſuffer to take pains in Gods way, but inclined to ſlightneſs and wearineſs; this corruption was much advantaged by the neglect of it at firſt, and want of clear Conviction in the point of ſet-forms, which was its ſhelter, together with an opinion of ſerving God better. The means of cure muſt be gradual, to diſcern the Corruption of heart which lies at bottom, the neglect of it ſo long a time, the advantage given to it, to lay them to heart, humbly to confeſs them before the Lord, to crave pardon through the Blood of Chriſt, through purging of the heart, and ſetling of the judgment, which obtained prejudice will be prayed out, and

the heart and head return to soundness. Whilest this cure by the blessing of God is in working, special care must be taken to prevent Relapses, by acting with a doubting Conscience.

Besides, the main spoken to, I observe some subtil Temptation insinuated, *viz.* 1. That when the heart hath been in the best frame, and most sensible, they have been worst. 2. Find no trouble of Spirit upon forbearance; no wonder, whilest the judgment is unresolved, so great a prejudice remains, and an apprehension of sin in joyning. 3. Find no inconvenience in staying away, but sending and waiting till that's done, and loss of Scriptures, which we can read at home the same time. Is loss of part of the publick Prayers of the Church, no loss? and is private teaching to be compared with publick reading by an Officer of the Church, when they stand in competition? *The God of peace bruise Satan under our feet shortly.* Rom. 16 20.

Sir, I have made it my first week-days work to answer this Case; and hearing of this Messenger, have sealed it up, which will necessitate your trouble of procuring me a Copy at your leisure; for I want time to transcribe, and am too weary; if your thoughts differ from mine upon the Case, deal freely with me. The Lord accept and bless our poor endeavours; remove all stumbling

stumbling-blocks, and give light and peace to his dear Servants. Pray for

Yours, John Angier.

Other instances I might add, that his Counsel was asked in many important Cases, and his advice was savoury, and usually safe, being grounded upon the Word of God, having the advantage of an holy heart, a clear head, and long experience; one only I shall subjoyn, of his advice to a Minister, who desired his Counsel about removing to another place of more advantage for the World, and greater probability of doing good. His Answer by Letter, was in the Negative, saying, I bless God that such temptations do drive you and your people to God the establisher of *Zion*.——It was an Expression of Dr. *Tuckneys* to me, *It is ill transplanting a Tree that thrives in the Soyl*.——Think upon our Saviours Speech, *When I sent you without scrip or staff, lacked you any thing? and they said nothing*: Be not solicitous about your means, or the certainty of it; but set your Soul to the work, and Gods secret shall be upon your Tabernacle.—— The Minister fixed his staff where he was, according to Mr. *Angiers* Example and Advice, and never repented it.

Thus I have briefly given an account of Mr. *Angiers* solid and grave Answers to some Cases of Conscience, and but a small taste; for it were easie to fill a Volume with his various Letters upon like occasions, to several Persons.

I Hasten to the part he acted upon the Stage of this World, in the last Scene of his Life, I mean in his Sickness, the gracious words that proceeded from him; for as he lived, so he died; his discourses were Holy, Heavenly, Ministring Grace to the hearers. *His mouth spake wisdom, his tongue talked of judgment; for the law of his God was in his heart.* The nearer approaches he made to Heaven, still the more he breathed of Heaven; and tho many, yea, most of what he then spake, escapt the memory of Spectators or Bystanders; yet some gleanings they committed to writing, which are as follow.

Psal. 37. 30, 31.

Upon *Thursday*, *August*, 16. 1677. being in a shaking fit, he was more free in discourse, than ordinarily he had been, and said, I find my self weak and feeble, and now think as much on my dear Wife, as at the very first; but God took course to wean me by her long Affliction. To a Mother he said, *Be not sharp or rash with your Children*

dren, leſt their affections be alienated; when they commit a fault, ſtay a while till your anger be over, and then counſel and admoniſh them, maintain love in them, as well as your authority over them.

If it pleaſe God, I could be glad to live to ſee the good of the Church, and of my Children; if not, I ſhall dye in the faith of it, that God will remember them when I am gone, it may be then they will bethink themſelves, when they have not me to depend upon. God can ſoon alter their temper if he pleaſe.

To a young Woman that lived in his Family, he ſaid, As you have lived here many years, and by Gods help have been of ſome uſe, I am glad you are to be diſpoſed of unto ſo good a Family that have been Children of the Covenant, *for the mercy of the Lord is upon thouſands of them that fear him*; and though you may meet with afflictions, yet I hope God will do you good; and help you to bear them; this was a true prediction; for God laid an heavy hand of affliction upon her husband, and then pluckt him away by death, under ſome aſtoniſhing and aggravating circumſtances, known to the neighbourhood, yet God ſupported her very graciouſly.

Concerning himſelf he ſaid, God hath made my condition comfortable in the World, I have lived comfortably, and have

kept that which my Father left me; he left me a good Portion, thinking (it may be) that I should never be likely to get much in the world; and I have left it (or what is equivolent) to my Children, and if they make it away, the will of the Lord be done. This is my comfort, I have left no means unused, that I thought might be for their good; and it may be, God may bring them into straits, when I am gone; and when he hath brought them into the wilderness, speak to their hearts.

My good child *Betty*! God took away poor *Betty*! but why should I call her poor? She is rich, being with her best friend: I have had much grief for the loss of my dear Wife, she was dear to me, but her happiness I could never yet envy.

God hath in some measure given me an humble heart, and hath helped to carry humbly in my place, to Children and to servants; let God have the Glory, in whom alone I have comfort.

One said to him. Sir, what do you apprehend of your self? he said, I know not, but I have lived almost two Years above the age of a man; and if God have any further work for me to do, he will recover me; if not, why should I desire to live? I have taken great pains all my life, and never desired to live an idle life, or a life of pleasure, *But for me to be with Christ is far better*; hence-

henceforth is laid up for me a crown of righteousness, which the Lord the righteous judg will give me.

His next fit was on Saturday, *Aug.* 25— Being very restless, one asked him where his pain lay? he said, no great pain, but heat is pain enough; he asked what time a day it was? they said ten a Clock; he said, the day went slowly on, when one is sick; but when well, we think time goes too fast.

At another time he said, God hath set back the time, as in *Hezekiahs* days; but said he, if I could go to Chappel to morrow, I should think all well; but I have no hope of that: *But if God have a favour to me, he will bring me back, and shew me both it and his holy habitation; if not, let him do as seemeth him good:*

His Daughter coming into the Room, he said, Oh that I could see my Children walking in Gods ways and fear! if I could see my Son, his Wife and Children, minding the best things, and walking with God, I could dye with comfort. I could much desire I could live to see it; I have Prayed and long waited for Gods Salvation: *And thou Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will*

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be found of thee, but if thou forsake him, he will cast thee off for ever: 1 Chron. 28. 9.

Aug. 27.—Early in the morning, after a restless night, and many weary tossings, being unable to lye still, he said, my strength is spent; and added, I may say as *Hezekiah*, *I am oppressed, Lord undertake for me*: Isa. 38. 14.

To his cousin he said, We must not decline Gods service for difficulty.

Upon Tuesday, Mr. *Constantine*, (a worthy Minister) coming to visit him, he desired him to Pray with him; and being asked whether it was not fitter for him to pray for him in another room, because the Physitians advised him to forbear company; he said no, but let him pray with me; yet to prevent tediousness, he told them this passage of Mr. *Horrocks* (which he had oft mentioned in his health) When Mr. *Horrocks* was sick, Mr. *Angier* came to visit him, just as Mr. *Pike*, (another honest Minister) was gone out from him; Mr. *Horrocks* said, Mr. *Angier*, you must pray with me; but Mr. *Pike* hath kill'd me with a long prayer. When Mr. *Constatine* was gone, Mr. *Angier* said, In sickness we are willing to send for the Physitian of the Body, and should we not send for the Physitian of the Soul? Ministers are the Souls Physitians; we need their help.

That

That night he desired that *Jam.* 5. 13. to the end, might be read; and when it was read, he said, Physitians of the body say, let not the Minister pray with the sick; but the Apostle saith, *is any sick among you? let him send for the elders of the church.* When prayer was done, he said, what a mercy is it! my understanding is as good as ever in all my life; one said to him, Sir I think you understand every thing well, but your own weakness; he answered, I am sensible of weakness and weariness, and burnings: but what a mercy is it that tho *my bones are vexed, my soul is not sore vexe* also, as *Davids* was! I bless God I am not afraid of death, yet what I may be I know not: Satan may tempt me when his chain is lengthened. One said, No doubt, you will not want peace; he answered, I know not that; tho Satan could find no sin in our Saviour, yet he may find matter enough in me; and added, that he had not in his health been altogether free from Satans Temptations, he had met with his Temptations both in a marryed and single condition.

The same night while one rubbed his feet, he said, what a wonderful mercy is it, that the great God should think upon, and bestow his love upon such a poor worm as I am. This he spake weeping; then said he, I die, but God shall be with you, saying, I cannot leave you a greater comfort than the gracious presence of the great God: he then

added. *Bleſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power*: His feet being cold and ſwearing, one rubbed them; he ſaid, my body is weak and feeble, an old tree will ſoon wither, but it muſt be cheriſhed, and be tenderly cared for, as well as the Soul; for it is *the Temple of the Holy Ghoſt*; and doth keep in it an immortal Soul, for a while.

Altho the pangs of death were on him; yet he ſaid, Bleſſed be God, I feel no pain, but your cold hand; I would wait on God for a little ſleep. Lord I wait on thee, remember thy covenant, and thy word to thy Servant, which I have hoped for, and it hath been my ſupport and ſtrength in mine affliction; and through thy ſtrength I have been doing thy will, and endeavouring to keep thy commandments, altho in much weakneſs; now Lord own thine own ſervant, do thine own work, make good thy own words; I believe in thee, I hope and wait for thee; hear the Prayers of thy ſervant, come Lord Jeſus.

Then ſaid he, I love Chriſt, and he loves me, and there's no love loſt betwixt us; I am his, and he is mine, and my deſire is towards him.

One being preſent with him from *Manchester*, he aſked of all his friends and acquaintance there, and deſired to be remem-

bre

bred to them, charging them to live in love and peace; he ſaid, intreat them to pray to God for me, and that will do me more good than their preſents; and being told that many of the people of God were praying for him, he ſaid, Who am I a poor creature, that Gods people ſhould be ſo concerned for me! I fear leſt they ſhould offend in being too earneſt with God for my life, for who knows but the Lord may hear prayers, and may bring me back from the greve, as he is wont to do?

Afterwards he perceiving that others did ſuſpect his death, he deſired the 48*th* of *Geneſis* is to be read, where (ſaid he) old *Jacob* bleſſed his Sons, and the 49. Where after he had ſpoken to them by a Spirit of Prophecy, *and commanded them, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.* And when they had done reading, he ſpake to them one by one, and prayed for a bleſſing for them; kiſſing the Children, he took leave of them, and deſired a Pſalm to be ſung, and he ſaid, ſing it chearfully (*Pſal.* 45.) It contains Chriſts love to the Church, and the Churches love to Chriſt. *Gen.* 49. *v.* 33.

Then he appointed his Grandſon to read a Chapter, (*Jer.* 23.) it concerns, ſaith he, ſlothful Shepherds, Gods Soul abhorred them, and he will curſe their labours, *they ſhall not profit the people*; they are fit for

no

no uſe; adding, God will make a Beſome, and ſweep all ſuch out of his houſe; no man, ſaid he, will have a tenant that will not Till his land, but let houſe and ground go to ruin: God will take ſpecial care of his houſe.

Then he ſaid, *John*, take counſel at your beſt friends, they will give you good Counſel, and ſet you good Example; meddle not with wicked, light, and vain perſons; remember the words of your dying Grandfather; then he deſired the 14th of *John* to be read, concerning Chriſts ſending the Spirit.

Then he prayed earneſtly for the Church, that God would hear the Prayers of his people, and return to theſe nations, and ſet at liberty his Miniſters and People; Oh, ſaid he, that God would magnify the riches of his Grace, for his poor Church, for the ſake of Chriſt, for we are an unworthy people; but thy Son dyed to purchaſe the pardon of ſin, and reconciliation, and is ſet at thy right hand, pleading our cauſe; Father hear him, for us, and be at peace with us. Remember what hath been done and ſuffered for reformation, and the precious Blood of thy Saints, which hath been ſhed, this is the ſeed of thy Church; remember the prayers of ſuch as are now with thee, and of ſuch as are yet alive, in the behalf of their ſeed, and the ſeed of thy Church, and

fetch

ſatch in ſuch as are going aſtray from thee, nd put a ſtop to their courſe of ſin; rebuke hat profane ſpirit that is gone out in the ation; revive the work of reformation, f tenderneſs of conſcience, and brokenneſs f heart, that ſometimes thy people have ad; remove the hardneſs of heart, and hat lukewarm frame of ſpirit that hath zed upon us: return, O Lord, to the many houſands of thoſe that are ſeeking thee in heſe Nations; how long, Lord, wilt thou e angry with thy people in theſe Nations, nd deny to anſwer their prayers? O ord, thy poor people have been many ears pleading with thee, for the Kings Maſty; make him indeed a *Joſiah*, a Nurſing ather to thy Church; make him a terror to ll doers, and an encouragement to them at do well; Father, thy people are waitgon thee, when wilt thou return to thy oor broken ſcattered flock? Lord humm them for ſin that hath provoked thee to a great heat of thy wrath; thou haſt ercy in ſtore, and waiteſt to be gracious, we are not fit for mercy; But Lord, ake thy people fit; thou haſt bid *us ask at we will in thy ſons name, and thou wilt ve it.* Lord encreaſe our faith, and work thy great Name, and thy own Glory; ance thy Sons Kingdom, and bring down Kingdom of Satan; purge and purify

thy Church, but destroy it not; thou ha
appeared for thy Church many times wh
it hath been very low, and thy people hav
sinned grievously against thee, as we hav
done; and thereby brought themselves in
to straits, yet thou hast heard their cryes
and wrought for thy name, that it shou
not be polluted. *Zion* lyes in the dust, th
Church is sore broken; many of th
servants are gathered to thy self
they are not to be seen or heard any mor
in the World; their prayers are ceased th
stood in the gap, to turn away thy wra
from us. Lord revive conversion-work; l
not the Womb of thy Church be barre
and unfruitful; is thy work quite don
O Lord, art thou resolved to leave this N
tion? hast not thou many elect Souls y
to be brought in? dear Father, hear th
the Prayers of Parents for their poor C
dren; do not cast off the seed of t
Church; let them not be as unfruit
Branches that are fit for no use, but to bu
Lord prevent Popery and Idolatry; let
not leave our Children worse than our P
rents left us; let there be pure Doctr
Worship, and discipline in thy house acc
ing to thy mind; continue the privile
purchased with the blood of thy Son,
the use of thy Church, which thy pe

and in so much need of, that we and our posterity may praise thee, and future generations may set their hope in God, and declare what thou hast done.

And for the Congregation, he said, Thine they were, and thou hast committed them to me, thy poor servant; for this 46 years I have been labouring among them; according to my poor ability thou hast bestowed on me I have endeavoured to bring them over to thee; now I am no more to be with them; Father I commit them to thee again, as I have done many a time; take thou the charge of them, see to them, provide for them; double thy spirit on thy servant; bless his labours among them, let many Souls be brought into thy Kingdom of Grace, and made fit for the Kingdom of Glory; let thy word abide with them; Lord, tarry with thy people here, send down thy Spirit so freely, so plainly, so fully—these last words he often repeated.

These were the workings of his gracious heart, vented Godwards in Heavenly ejaculations, and utter'd in such broken expressions; he was restless, and in several postures; one said, Sir are you not sore pained? he said no, blessed be God, I feel no pain, but the flesh will stir.

On

On *Wednesday* Night, about two a clock *Aug.* 29. 1677 he begun to speak after this manner.— I commit my self into the hands of that God, who gave me my being, who hath been a good God, and a loving Father to me, and into the hands of Jesus Christ my Saviour, who loved me, and gave himself for me, and bare the burden of my sins; and into the hands of the Holy Spirit, who hath sanctified me throughout in Soul, Body, and Spirit.—And for my Children that have been a great grief of heart to me, that have been very sinful; good Lord pardon their sins in the Blood of thy own Son.—For my Son that hath greatly played the Prodigal, hedg up his way with thorns, and make a stone-wall, bring him into such straits, that he may begin to bethink himself, and say, In my Fathers house is Bread enough.—That at last he may return.—For my Childrens Children, Lord I commit them into thy hands, and all my dear Friends and their Children.—And for my People whom I received from thy hands, to take care of, and instruct, to Preach thy word unto, and pray for, Lord thou knowest, in some measure of uprightness of heart I have done it, and in some measure my life hath been according to my doctrine.—Lord forgive the sins of my life, the sins of my ministry, and

and the sins of my People.— I desire to bless thee for what good thou hast done by my Ministry among them, and for those Souls thou hast already brought into Heaven.—And now Lord, I commit them into thy hands, who art the chief shepherd, they are thy flock, help them to live in love and peace; Oh that strifes and contentions might cease.—And thou who hast kept an open door for thy people in this place, when it hath been shut elsewhere for a long space; Lord keep it open still, until thou shalt open the rest.—Oh, remember thy Ministers. Take care of them,—provide for this congregation; and if thou shalt incline the heart of my Kinsman to stay amongst them, (who hath been trained up in my Family for these ten years, and they have known his manner of life, his Doctrine, his parts, and abilities for the Ministry)—if thou see it good, make way in the heart of thy servant *H.* And those that have power in this place, to use their endeavour, that he may continue here.—This is my desire.—Lord remember thy People in these nations,— Papists are striving, and some of the meer formalists care not what becomes of the Protestant interest.—If Popery comes in like a flood,—Lord put a stop to it. Yea, put an end to it.—Stir up the heart of our King, and the King of the *Swedes*, against the Whore

of *Rome*, that thinks she sits as a queen and is no widow.—Oh stir up the ten Kings against her —

Then he added a request for accommodation of a difference betwixt two persons (whom he names) in his congregation, that he might see it healed before he die—And for some others that had made defection in practice, and were fallen off to looseness, and vain company-keeping, who were children of Godly Parents, that at last God would bring them home by sound repentance.—Concluding, he begs that the Lord will bring down ill houses of iniquity, meaning Alehouses.

He added that night—*Whilst we are at home in the body, we are absent from the Lord, but when we are absent from the body, then we shall be present with the Lord, therefore we labour.*—

The just shall live by his faith.—

Read we the 20th of *Acts* where Paul sent for the elders of the Church of *Ephesus*, and gave them charge, and took his leave of them.

Read the 1. *Thes.* 4. 12 to the end; adding, It is a great privilege, *that the dead in Christ shall rise first, and be with him*, before they that are alive at his coming shall be changed.

Thus his Holy Soul mounting upward by gradual ascents, breathes out its self into

the bosom of God, being mellowed and ripened for Glory. In all these we may take notice of, 1. His publick-spiritedness, still his heart was carryed out for the Church, *No man like-minded, who naturally cared for the spiritual state of souls, and of Sion.* 2 His hatred of sin, Love to Holiness, Righteousness, Peace, and earnest desires to promote the interest of Christ, living and dying, at home, abroad. 3. His sweet serenity and composedness of Spirit, looking this grim serjeant of Death, the King of Terrors, full in the face without amazement, meeting it as his friend, giving him possession of his fathers house. 4 His endeared love to the word of God, delighting to have it read, sounding in his ears, and tipping his tongue with Scripture-Language, because his heart was throughly drencht therein. Thus this Holy man lived, and thus he dyed; thus he believed, thus he Preached, professed his hopes of a life to come; and thus he entred into his rest, and possesseth that purchased and perfect inheritance; who would not thus live! what Atheist would not thus dye! however a carnal heart may possibly say as that wicked Roister who with his companion visited dying *Ambrose*, and hearing his Holy discourses and confident welcoming approaching death with comfort, he turns him to that swaggering Russian, saying, Oh that I might live with thee, and dye Phil. 2.20.

with *Ambrose*! and thus could *Balaam*, *Numb.* 23. 10. that devilish Wizzard, and covetous conjurer, say, *let me die the death of the righteous, and let my last end be like his*, [*Heb.* Let my Soul or my life be with the Righteous] but they that would follow this blessed Saint into the upper region, must enter in at the right door by sound conversion, and go forth, and go on in *the foot-steps of the flock*, travelling gradually in the paths of sanctity, till we advance to the mount of God: and tho it be a rare thing to follow these Worthies, [*passibus æquis*] with such long strides, and quick motion; yet sincerity in our setting out, diligence in pursuit, and perseverance in holding on to the end, may by the blessing of God bring us to the goal and garland of Glory; and tho we cannot attain the exploits and honour of the first three of King *Davids* worthies, yet may we be faithful souldiers in this noble Army of the *followers of the Lamb*, at last the Crown of Glory may be by the grace of God set upon our triumphant heads; and if there be degrees of Glory, yet the least vessel shall be filled, and the meaneſt Saint shall be fully loaden with that exceeding and eternal weight of Glory: for such and so great is that joy, that it cannot enter into the most extensive and capacious receivers, but they must enter *into their Masters* joy; as if ten thousand millions of Bot-

ties of different sizes were cast into the vast ocean, they would all be abundantly filled; so every Saint shall say with *David*, Psal. 17. 15 *As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.*

Nor is it difficult for an Angelified Soul set at liberty from the prison of the flesh, to soar aloft with speed into these celestial regions, especially having such a royal guard of Angels to attend it, tho it is said that from Earth to Heaven it is an hundred and sixty millions of miles; yet how quickly and safely can that blessed Convoy convey it into the presence-chamber of that Glorious King? Oh how well did this gracious Soul know the way thither, where he had been dayly visiting the great God by faith and prayer; he was not a stranger to the laws of that Country, nor unacquainted with the manner of that Court above; but as he walked with his God, and was joyned to that heavenly society; so doubtless he kept up some communion with those blessed spirits above, as they have an ineffable way of intercourse and correspondence amongst themselves; yet have we no Scripture ground to pray to, or expect answers from them; happy they that have faithfully improved their gifts and graces whilest conversant below; remember their dying speeches, and imitate their lovely lively examples.

It

IT might now be expected that I should further unfold *Elijahs* Mantle, by recording those pithy and pertinent Speeches that dropped from him. But as that hath been occasionally rehearsed already, in the preceding Narrative; so I fear those that were conversant about him, were not so observant of those gracious words that proceeded from him in his health, as in his sickness; otherwise we might have inriched the world with some useful and Holy observations, suitable to several occasions, sacred and civil.

1. An eminent Divine took notice, that Mr. *Angier* said, he would not be rich, or that he wished not to be rich, or have his Relations rich; nay, that he was really afraid of it; probably respecting it not, mentioning that of the Apostle 1 *Tim.* 6. 9, 10. or that *Prov.* 30. 8, 9.

2. Again, he used to observe, that Religion was most in the Country, rather than Towns and Cities: or that ordinarily the power of Godliness, simplicity, sincerity, are found among Husbandmen rather than tradesmen.

3. That in Cities, Towns, and among the trading part, there was much excess in

diet,

diet, apparel; that they ſpoiled their bodies. and were leſs ſerious in diſcourſe, and laborious in their callings.

4. That he did not judg it fit to call any Gentlewoman, Madam, except ſhe was a Lady indeed; adding, that men never called women, Madams, but ſince they loved other women better than their wives.

5. Again, he uſed to ſay, there is nothing wherein Godly perſons are more apt to miſs it, than in the buſineſs of Marriage, both upon their own account, and their Children.

6. Again, he uſed to ſay, it's an hard matter to ſee another bleſſed with ſucceſs in his Miniſtry, and our own labours blaſted, and not to grudge or be diſcontented thereat.

7. Again, if God will help me to take care of my duty, I will leave him to take care both of my maintainance, and of the fruit of my labours.

8. He ſaid, when perſons have laid their dead relations, or friends, in the grave, they ſay, they have been performing the laſt office for them; but they are miſtaken, for they have yet ſomething to do for their names or poſterity.

I cannot at preſent call to mind any more, tho this muſt be imputed rather to our non-obſervance than to his barrenneſs; yet there is ſome paſſages that I meet with in the life of

of *David Chytreus*, a *German* Divine, th
are so pat to the frame of this holy ma
Spirit, and consonant to his ordinary lan
guage, that I shall conclude this Narrativ
therewith: *Summa me a sapientia est, qu
scio me nihil sapere, &c.* The chiefest part o
my wisdom is to know that I want wil
dom; nor do I expect to receive any thing
upon the confidence of my own understand
ing, but I still fetch both counsels and rea
sons of all that I am to do from God alone;
and keep my self within the limits of my
calling; the sum of my piety is, that I dai
ly acknowledg and bewail my own impiety,
and would willingly be more Godly; Christ
is the Glory and splendor of our name,
who for us is made Wisdom, Right
teousness, Sanctification, and Redemption,
with whom we shall live to all eternity. In
deed we neither own nor desire a glorious
name, nor popular splendour upon earth;
and if we were formerly tickled thereby,
our repentance hath made us contemn it;
and are taught by long and sweet experience,
and now find the comfort of it, when
death approacheth, That the life of Christ
within us, and a life to Christ, will afford
us the greatest comfort; tho alas too late
begun, Isa. 38. 3, 4. *Then Hezekiah turned
his face toward the wall, and prayed unto the
Lord, and said, Remember now O Lord, I be
seech thee, how I have walked before thee in*

to

truth, and with a perfect heart, and have done that which is good in thy ſight.

2 Cor. 1. 12. *for our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.*

1 John 1. 7. *The blood of Jeſus Chriſt his ſon cleanſeth us from all ſin.*

HALLELUJAH.

FINIS

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